

IN MEMORIAM

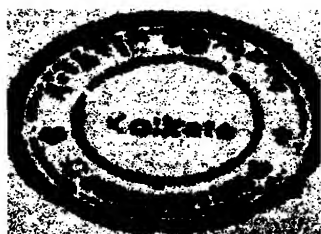
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FROM HER SON

FREDŪN D. MULLA.

13-3-04.

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[illegible]

F Bab-en-Nasr
G Bab-el-Futūh
H Bab-el-Hadīd
I Bab-el-Barkīya
K Mosque el-Azhar

Site of Fatimid Palaces
Site of Garden of Kafür
Härat er-Rüm
Mosque of el-Muayyad
Mosque of el-Ghury

Mosque of Kalān
Mosque of el-Aḥraf
Mosque of Hasanayn
Mosque of Sultan Hasan
Mosque of ez-Zahir

CAIRO

FIFTY YEARS AGO

By EDWARD WILLIAM LANE ✓

AUTHOR OF 'THE MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS,'
AN ARABIC-ENGLISH LEXICON, ETC.

EDITED BY
✓
STANLEY LANE-POOLE

WITH A PLAN OF MEDIEVAL CAIRO

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PREFACE

SIXTY years have passed since Lane published his 'Modern Egyptians.' The book was recognised at once as a work of high authority, and the two generations of travellers and writers that have grown up since its first appearance, so far from superseding it, have confirmed the original judgment. The 'Modern Egyptians' still holds its place unchallenged as the classical description of the life and manners of the Mohammadans of Egypt, and especially of Cairo.

Yet it must have occurred to many readers, as a singular omission, that although the larger part of the 'Modern Egyptians' refers to the inhabitants of the capital, where Lane spent many years, the book contains no description of Cairo itself. The 'Modern Egyptians,' it must be explained, was but an expanded and elaborated transcript of some chapters of a general 'Description of Egypt,' written by Lane during his first visit to the Nile in 1825-8, and this work, with the

exquisite sepia sketches designed to illustrate it, still remains an unpublished manuscript in the British Museum, where it is catalogued under the numbers Add. 34080-88. The 'Description of Egypt,' it will there be found, contains an account of Cairo, and it is probable that, as Lane was still expecting the speedy publication of this manuscript, he reserved his description of Cairo for the purely topographical work, instead of transferring it to the special treatise on the manners and customs of the modern inhabitants. Nevertheless, he seems at one time to have contemplated a different plan, and to have revised and enlarged his description of Cairo with a view to its insertion in the 'Modern Egyptians.' This would explain the origin of the manuscript which is now for the first time published. The chapters on Cairo in the MS. 'Description of Egypt' are much less detailed than the present work, and from internal evidence it is clear that the MS. upon which this volume is founded was written about 1835—the year when Lane was revising and expanding his account of the 'Modern Egyptians.' On reconsideration, however, the description of Cairo was

excluded from the 'Modern Egyptians,' though some passages containing general descriptions of the streets and mosques were transferred to that work. The rest remained in manuscript, and was used by Mrs. Poole in the historical portions of her 'Englishwoman in Egypt,' written in 1842-6, where she frequently refers to her brother's 'notes' and 'manuscript.' The attention thus drawn again to the description of Cairo induced her younger son, Reginald Stuart Poole, to copy his uncle's manuscript in 1847, and it is from this copy, which he gave me some years ago, that the present text is printed.

Mr. Stuart Poole, at the date when he made this copy, was in his sixteenth year, a lad of eager intelligence, living since 1842 with his uncle and mother in Cairo, and deeply absorbed in the history and antiquities of Egypt. A year later he was writing his ingenious letters on ancient Egyptian chronology, published in 1851 under the title of '*Horae Aegyptiacae*,' which, apart from theories which he afterwards abandoned, testify unmistakably to his intellectual powers, his learning, and his industry in research, at an age when youth does not commonly

adventure in such fields. It is not likely that he would have copied his uncle's manuscript without verification; indeed, the copy contains evidence of collation with the monuments, in occasional notes and corrections, made after consultation with the author himself; the work was undoubtedly brought up to date. This is why I have given it a title referring not to 1835, but to 1847, although it unquestionably reached very nearly its present form at the earlier date. In the absence of the MS. of 1835 it is impossible to determine the exact amount of the revision of 1847; but it is safe to say that whatever corrections and additions were made, they were inserted after careful observation and were individually examined and approved by Lane himself. The alterations must in any case have been slight, for, except in a few imitations of European examples, Cairo in 1847 was practically the same city as in 1835.

The work, small as it is, has a special value, since it describes, with Lane's uncompromising accuracy, the characteristics and chief buildings of Cairo at a time when western innovations were almost unknown. The introduction of glass windows in houses

of 'Turkish grandees,' the opening of European shops in the Mūskey, the occasional use of the black coat and trousers by 'Franks' and officials, and the employment of European workmen in the arsenal, are all the signs of western influence that Lane has to record. The Ezbekīya was then distinguished by the palaces of pashas, but the beginning of its present state was seen in its one hotel and its almost European gardens (pp. 70-73). The visitor to Cairo in 1896 will hardly recognise the description of the approach to the city from Būlāk in the days when everybody came from Alexandria by the Mahmūdīya canal. The 'uneven' road,[†] raised above the level of the inundation, and surrounded by marshes or beanfields, according to the season, with rubbish mounds from the top of which one obtained a first view of Cairo, have given place to the villas and well-kept roads of Tawfikīya and the European colony, the whole of which has grown up since this book was written.

Besides its importance as a picture of Cairo fifty years ago, by a peculiarly qualified observer, the work possesses a distinct interest in its historical account of the various

walls, gates, mosques, and other buildings, drawn from el-Makrīzy's *Khitat*. This invaluable 'Topography of Cairo,' written in 1417, has of course been extensively used by every serious student of the antiquities of the city, but has never been translated as a whole, and many of the extracts now published from the Arabic will be new to most readers. Lane had evidently made an attentive study of el-Makrīzy, and compared his statements with the remains existing in his own day, and his comments are the more valuable because much of what he describes has since disappeared.

At the same time I should be the first to admit that Lane might have made a larger use of the mine of precious information contained in the *Khitat*. That he did not avail himself of it to the fullest extent is partly explained by the fact that he was not writing a special history of Cairo, but merely a few chapters dealing historically with its existing characteristics, as part of a general description of Egypt. But, beyond this self-imposed restriction, Lane had never made a technical study of the history of Saracenic or Arab architecture, as his descriptions of the

mosques sufficiently prove. His notes on the pointed arches of Ibn-Tūlūn and the Nilometer, and his records of late restorations, are evidence that he was (as need hardly be said) a careful observer; but he passes over details of architectural style and decoration in a manner which shows that here he was not in his element. His descriptions of the principal mosques, as they appeared in 1835 and 1847, are not, however, to be undervalued because they are not the work of a trained student of Saracenic art. They preserve for us features which have since vanished, and they enable us to compare the present state of these monuments with their appearance in the first half of this century.

In preparing the MS. for the press, besides bringing the transliteration of Arabic names into accord with modern systems, I have omitted a good deal that appeared to me redundant, or that has already been published in the 'Modern Egyptians' or the 'Englishwoman in Egypt.' But I have inserted nothing in the text without the distinctive mark of square brackets. In the footnotes I have given the references to el-Makrīzī

(Būlāk text, 2 vols.), which were omitted in the MS., but I have not revised the translations from the *Khitat*, although I am aware that Lane's fastidious scholarship of later years would have introduced various emendations in minor details. In the Notes at the end of the volume I have pointed out a few results which recent research has brought to bear upon the subject, without, however, attempting a detailed commentary. I have also prefixed a plan of Cairo, based upon Lane's original draught, and appended a full index, which will, I hope, make this little work useful to the ever-increasing number of visitors to Cairo who are also students of its history and antiquities.

STANLEY LANE-POOLE.

THE ATHENÆUM,

September, 1896.

CONTENTS

CHAPTER I

THE OLDER CAPITALS

PAGE
I

Successive capitals 1 — El-Fustāt (Masr) 3 — El-'Askar 7 — Ibn-Tūlūn founds el-Katāi' 9 — Description of the Tūlūnid capital 10 — 'Abbāsīd conqueror revives el-'Askar 14 — El-Maks 15 — Changes in the course of the Nile 15 — Legend of the Sphinx and its mate 16 — Gardens of ez-Zahry 17 — Gezirat el-Fil 18 — Origin of Būlāk 20.

CHAPTER II

THE FOUNDING OF CAIRO

22

El-Kāhira = Masr = Cairo 22 — Gōhar founds el-Kāhira 23 — Astrological precautions 24 — First Wall of 'the City' 26 — Original gates 27 — Palaces of the Fātimīd Khalīfas 28 — Azhar Mosque 29 — Second Wall 29 — Citadel and Third Wall begun by Saladin 30 — Suburbs 31.

CHAPTER III

CAIRO IN 1847

PAGE

34

The approach from Būlāk 34 — Canals 35 — Area and population in 1847, 36 — State of the walls 36 — Gates 37 — Change in position of the Bāb-en-Nasr 38, of the Bāb-el-Futūh 39, and the Bāb-Zuweyla 40 — Minarets over the Bāb-Zuweyla 42 — Place of execution 43 — Bāb-el-Hadid 43.

CHAPTER IV

THE CITADEL

44

Site and foundation of the Citadel 44 — Saladin and Karākūsh 44 — The Rumeyla 45 — Bāb-el-'Azab 45 — Kasr Yūsuf 46 — Old mosque of en-Nāsir 48 — 'House of Saladin' 48 — View 49 — Well of the Winding Stairs 51 — Hall of Audience 52 — Modern works 53.

CHAPTER V

THE STREETS AND QUARTERS

o 54

Arabian style 54 — Widening the streets 55 — Main streets 55 — Shops 56 — Bye-streets and private houses 57 — Quarters 59 — Markets 59 — Khāns 61 — Khān el-Khalīly 62 — Public auctions 63 — Wekālas 65 — Slave market 66 — Jews' quarter 68 — Greeks', Copts', and Franks' quarters 69 — The Mūsky 70 — Ezbekiya 70 — Palaces there 71 — Birket el-Fil 72 — Cemeteries and gardens 73 — The Canal 73.

CHAPTER VI

THE MOSQUES OF EL-KĀHIRA

PAGE
75

Mosques 75 — Gāmi', Medresa, Mesgid, Zāwiya 76
— General plan 77 — The Azhar University Mosque
78 — Mohammad Bey 83 — Hasaneyn 83 — El-Hākīm
86 — Barkūkiya 87 — Kalāūn 88 — Māristān or
hospital 92 — Ashrafiya 94 — Ghūriya 94 — El-
Muayyad 95.

CHAPTER VII

THE MOSQUES OUTSIDE 'THE CITY'

99

Sultān Hasan 99 — Ibn-Tūlūn 103 — Kal'at el-
Kebsh 109 — Mastabat Far'ūn 111 — Seyda Zeyneb
112 — Seyda Nefisa 113 — Seyda Sekina 113 — El-
Māridāny 113 — Iskender 114 — Sebils or fountains
114.

CHAPTER VIII

THE CITIES OF THE DEAD

117

Mount Mukattam 117 — Kubbat el-Hawā 118 —
Mosque of ez-Zāhir 119 — Cemetery of the Bāb-en-
Nasr 119 — Cemetery of Kāit-Bey ('Tombs of the
Caliphs') 120 — Mosque of Barkūk 120 — Mosque of
Kāit-Bey 122 — The Mugāwirin 123 — The Southern
Karāfa ('Tombs of the Mamlūks') 124 — Imām esh-
Shāfi'y 125 — Mohammad 'Aly's family tombs 126 —
'Eyn es-Sira 126.

CHAPTER IX

THE ISLAND OF ER-RŌDA

PAGE
128

Kasr el-'Eyny 128 — Tekiya el-Bektāshiya 129 —
 Aqueduct 130 — Gezirat er-Rōda 133 — Nilometer
 134 — Mosque 136 — Castle of er-Rōda 137.

CHAPTER X

MASR EL-'ATĪKA

139

Masr el-'Atika ('Old Cairo') 139 — 'Granaries of
 Joseph' 140 — Mosque of 'Amr 140 — Kasr esh-
 Shema' 143 — Coptic churches 145 — Babylon 146
 — Antar's Stable 147 — Athar en-Neby 147 — El-
 Giza 147.

NOTES 149

INDEX 155.

PLAN OF CAIRO *Frontispiece*

CAIRO FIFTY YEARS AGO

CHAPTER I

THE OLDER CAPITALS

'AFTER the building of el-Fustāt by the Muslims [immediately after their conquest of Egypt, in 641], the seat of government was transferred from the city of el-Iskenderīya [Alexandria], after it had been the royal residence and place of the government above nine hundred years. From that time el-Fustāt became the seat of government, where the governors of Egypt made their abode; and so it continued until el-'Askar was built outside el-Fustāt, and the governors of Egypt took up their abode in that place and remained there; but some of them sometimes dwelt at el-Fustāt. Then, when the Emīr Abū-l-'Abbās Ahmad ibn Tūlūn founded el-Katāi', adjacent to el-'Askar, he

resided there; and the Emīrs after him made it their abode until the dynasty of the Tūlūnids came to an end. After that the governors of Egypt dwelt in el-'Askar, without el-Fustāt; and they continued to do so until the arrival of the troops of the Imām el-Mo'izz li-dīni-llāh Abū-Temīm Ma'add the Fātimid, with his secretary Gōhar el-Kāid, who built el-Kāhira [*Cairo*], and took up his abode there with his army. Then came also el-Mo'izz, and took up his abode in his palace at el-Kāhira, and this became the residence of the Khalīfas.'¹ 'So (says el-Makrīzy)² el-Kāhira became the seat of government, where dwelt the Khalīfa, with his women and court, until the Fātimid dynasty became extinct. After them the Sultān Salāh-ed-dīn Yūsuf [*Saladin*] • the son of Ayyūb resided there, and his son el-Melik el-'Azīz 'Othmān, and his son el-Melik el-Mansūr Mohammad; and el-Melik el-'Adil Abū-Bekr ibn Ayyūb, and his son el-Melik el-Kāmil Mohammad, who removed from el-Kāhira to the Castle of the Mountain [the Citadel which Salāh-ed-dīn had founded],

¹ El-Makrīzy, *Khitat*, i. 285.

² *M.*, i. 348.

where he resided with his women and court ; and the kings who have succeeded him have dwelt there unto this our day.'

When 'Amr ibn el-Āsy, the Arab conqueror of Egypt, commanded his servants to strike his tent previously to his commencing his march to Alexandria, it was found that a dove had built her nest and hatched her eggs within it. He therefore forbade the removal of the tent, and charged the governor of the neighbouring Roman fortress [Kasresh-Shema', or Babylon] to watch it during the absence of the army. When the Muslims returned from Alexandria, they asked where they should encamp : he replied, 'El-Fustāt,' that is, 'the Tent,' meaning his own, which was still standing as he had left it ; and they built around it the city which was therefore called el-Fustāt. This was in A.H. 20, A.D. 641.¹

'The site of el-Fustāt, which is now [*i.e.*, A.D. 1417] called the city of Masr [for the name 'Masr,' correctly Misr, had not then been transferred to el-Kāhira], was waste land and sown fields, from the Nile to the eastern

¹ M., i. 296.

mountain, which is known by the name of Gebel el-Mukattam; there were no buildings there except the fortress, now called Kasr esh-Shema' and el-Mo'allaka. There the Roman governor, who presided in Egypt on the part of the Cæsars (the Kings of the Romans), used to reside when he came from Alexandria; and he was accustomed to remain here as long as he pleased, and then to return to the seat of government, which was the royal palace at Alexandria. This fortress overlooked the Nile, and the boats came close up to its western gate, which was called el-Bāb el-Gedīd, or the New Gate. There el-Mukawkis [the Pagarch or Governor] embarked when he was overcome by the Muslims at the fortress, and thence he went over to the island which is opposite the fortress, and which is now called er-Rōda, opposite Masr [that is, *old* Masr, or el-Fus-tāt]. There was a Mikyās [or Nilometer] by the side of this fortress. Ibn-Mattūg has said, "The pillar of the Mikyās is still standing, in the lane of the mosque of Ibn-en-No'mān"; and I add that it remains in this our time, that is, in the year 820 [A.D. 1417]... In the neighbourhood of the

fortress, on the northern side, were trees and vineyards; and that place became the site of the Old Mosque [or Mosque of 'Amr]. Between the fortress and the mountain were many churches and convents of the Christians. Most of these were in the part which is now called Rāshida; and in the vicinity of the fortress, in the tract between the vineyards and the eminence now called Gebel Yeshkur, the site of the Mosque of Ibn-Tūlūn and el-Kebsh, were also many churches and convents of Christians; they were in the tract which was known, in the first ages of el-Islām, by the name of El-Hamra, and is now called the quarter of the Kanātir es-Sibā'a, and the Seba' Sikāyāt. There remained in the district of el-Hamra many of these convents, until they were pulled down in the reign of el-Melik en-Nāsir Mohammad ibn Kalāūn... When 'Amr ibn el-'Āsy had taken Alexandria for the first time, he came to the neighbourhood of this fortress [of Babylon], and founded the mosque called the Old Mosque; or Mosque of 'Amr ibn el-'Āsy: then the Arab tribes built around it; and thus arose the city called el-Fustāt, in which they took up their abode. Some years after

the conquest the Nile retired from the immediate vicinity of the fortress and the Old Mosque, and the Muslims used to exercise their beasts of burden along the intermediate tract. Afterwards, by degrees, houses were built there.’¹

Ibn-Hawkal [A.D. 978] describes el-Fustāt as a large city, equal in extent to about the third part of Baghdād [but he includes el-Katāi’], containing fine markets, and surrounded by gardens and pleasure-grounds. The houses, he says, were six and five stories high; and some of them capable of accommodating two hundred persons. The streets were narrow, and the houses built of brick.² The mosque founded by ‘Amr was the most remarkable of its public buildings. There was formerly a bridge of boats from el-Fustāt to the island of er-Rōda, and another from the island to el-Gīza; and the Nile then surrounded er-Rōda during the whole of the year.

The fall of the city of el-Fustāt was owing to two causes—first, the great famine which

¹ M., i. 286.

² Quoted by el-Makrizy, i. 341.

happened during the reign of the Fātimid Khalīfa el-Mustansir bi-llah [and which lasted seven years]; secondly, the burning of Masr [Fustāt] in the time of the Vezīr Shāwer, A.H. 564 (1168), to prevent its being taken by Almeric, king of Jerusalem, when he invaded Egypt. When el-Fustāt was burnt, the inhabitants repaired to the neighbouring fortified city of el-Kāhira. The conflagration lasted more than fifty days. After the departure of the Franks the inhabitants who had fled returned, and rebuilt many of their ruined houses; but El-Fustāt from that period rapidly declined, while el-Kāhira, which during the time of the Fātimids was a much smaller city, daily increased, until it became the chief city in Egypt.¹

• *El-Askar* was founded in 133 A.H. (750-1). The name, which signifies 'the army,' was given to the new town because it was founded on the site of the camp of the army of Sālih, the brother of the first 'Abbāsīd Khalīfa, who established the dominion of that dynasty in Egypt. The Governors appointed by the Khalīfas of Baghdād disdained to reside in

¹ M., i. 286.

the city where their predecessors under the hated Omayyads had fixed their seat of government; they all therefore dwelt in el-'Askar, which, however, never was the rival in extent or magnificence of el-Fustāt, which was still the capital. 'El-'Askar, in the first ages of Islām, was called el-Hamra el-Kuswā; . . . this was the quarter of the Benī-l-Azrak and Benī-Rūbīl and Benī-Yeshkur-ibn-Gezīla (or Hodeyba). This tract was afterwards deserted, and it became a waste place. Afterwards, when Marwān ibn Mohammad, the last of the Omayyad Khalīfas, came to Egypt, and was pursued by the forces of the 'Abbāsids, the armies of Sālīh ibn 'Aly and Abū-'Awn 'Abd-el-Melik took up their quarters in this tract, near Gebel Yeshkur, and they occupied all the vacant district; and Abū-'Awn gave orders to build there, and they built. This was in 133 (750). When Sālīh ibn 'Aly departed from Egypt, the greater part of the new town was reduced to ruin; and so it remained till the time of Mūsā ibn 'Īsā el-Hāshimy, who built there a palace, where he placed his servants and slaves; and others of the people dwelt there. Then succeeded es-Surey ibn el-Hakam,

and gave permission to the people to build; and they built there, and had possessions, and the buildings became united with those of el-Fustāt. A Government-house was erected there, and a congregational mosque, which was called Gāmi' el-'Askar, and Gāmi' Sāhil el-Ghalla.'¹

In 256 (869), Ahmad ibn Tūlūn, having been appointed Governor of Egypt, threw off his [temporal] allegiance to the Khalīfa of Baghdād, rendered himself sole master of Egypt and Syria, and founded the royal city of *el-Katāi'*. El-Katāi', or el-Katāyi', signifies 'the wards,' or 'the quarters,' and this name was given to the new city because it was divided into distinct quarters, each of which was inhabited by a certain class of people. It was remarkable rather for the magnificence of the buildings which it contained than for its extent. The Great Mosque is still one of the finest monuments in Cairo. The palaces, hippodrome, and gardens of el-Katāi' were on the same grand scale as the mosque, and its markets were even better supplied than those of el-Fustāt, which was

¹ M., i. 304.

a much larger city. El-Makrīzy says, 'Know that the vestiges of el-Katāi' have disappeared, and there remains no trace [of its extent] that is known. Its site was between the Kubbat el-Hawā [a building different from that so called at the present time, which is behind the Citadel], where the Castle of the Mountain [or Citadel] was afterwards built, and the Mosque of Ibn-Tūlūn. It is most probable that such was the length of el-Katāi'. Its breadth was from the top of the Rumeyla, below the Citadel, to the place which is now called Ard es-Safrā, by the Meshhed er-Ras [or Shrine of the Head], which is now called Zeyn-el-'Ābidīn. The extent of el-Katāi' was a mile either way. The Kubbat el-Hawā was on the flat top of the hill upon which is [now] the Castle of the Mountain; and below the Kubbat el-Hawā was the Palace of Ibn-Tūlūn; for the site of this palace was in the Meydān es-Sultāny [or Royal Hippodrome], below the Citadel. The Rumeyla, below the Citadel, which is the market-place for horses and asses and camels, was a garden; and adjacent to it was the Meydān, in the part which is now called el-Kubeybāt. [This was

on the west of the Karā-Meydān, as is proved by the situation of the mosque called Gāmi' el-Bakly, still existing, which el-Makrīzy says was in the quarter of el-Kubeybāt.] The Meydān was between the palace and the Mosque of Ahmad Ibn-Tūlūn. Adjacent to the mosque was the Government-house, on the southern side; and there was a door in the side of the mosque by which one passed to the Maksūra which surrounded the Musalla [or Oratory] of the prince, near the Mihrāb [or niche which marks the direction of Mecca]. There also was the Palace of the Women. El-Katāi' consisted of a number of quarters, in which dwelt the slaves of Ibn-Tūlūn and his soldiers and attendants: each quarter was allotted to a certain class of persons; they were called the quarter of the Sūdān [or Blacks], and the quarter of the Rūm [or Greeks], and the quarter of the Farrāshīn [or household servants], and so on: in each dwelt a certain number of persons, as [now] in the quarters of el-Kāhira.'¹

¹ M., i. 313. What follows is abridged from the same.

In Sha'bān, A.H. 256 (870), Ibn-Tūlūn rode to the foot of the mountain and ordered his people to destroy the tombs of the Jews and Christians. There he founded the Palace, and marked out the Meydān, and commanded his subjects to build for themselves around that palace. The buildings which they raised extended as far as el-Fustāt [or rather as far as el-'Askar, which was adjacent to el-Fustāt]. Handsome mosques were erected there, and baths, market-places, &c.; and everything that could be procured in el-Fustāt was found in greater abundance and of a better quality at el-Katāi', which soon became a place of greater resort than Damascus. The Meydān was entered by several gates; there was one gate by which the troops entered, another for the prince's household officers, another for his women and eunuchs. The principal street, which led from the Great Mosque to the Palace, had three gates, side by side; and when Ibn-Tūlūn went out with his escort, the soldiers passed in regular order through the side gates, the prince riding by himself through the middle gate. When he died, his son Khumāraweyh enlarged the palace, and con-

verted the Meydān into a garden, which he stocked with various kinds of sweet-smelling flowers, some of them sown in the forms of letters and sentences. He transplanted thither all kinds of rare trees, with palm-trees of a very fine kind, the dates of which were within reach of a person standing or sitting, and surrounded the trunk of each palm-tree with a cylinder of gilded brass, which was filled with water. He also formed channels for water throughout the whole garden, to irrigate it; and made there an aviary, which contained all kinds of birds remarkable for the beauty of their plumage or the sweetness of their notes. He likewise built a hall, the walls of which were gilded, and the interior adorned with carved and painted images of himself and his wives and female singers, notwithstanding the prohibition directed against such things by his religion. But the most remarkable of his works was a lake filled with quicksilver. It is said to have been fifty cubits [97 feet] square. A bed of leather filled with air was placed upon the surface of this lake, and secured by silken bands, each of which was attached to a silver ring fixed at the margin. The prince, being

troubled with restlessness at night, adopted this contrivance in order to procure sleep, which was agreeably induced by the rocking of the bed. He also made another Meydān, larger than that of his father.

On 1st of Rebī' I, 292 (905), the 'Abbāsīd general, Mohammad ibn Suleymān, 'entered and set fire to el-Katāi', and his army plundered el-Fustāt, and broke open the prisons and set at liberty all those that were in them, and destroyed the houses, and committed all kinds of excesses.'¹ Thus was Egypt restored to the Khalīfas of Baghdād. El-Katāi' was not, however, utterly destroyed, for we read that it was again 'desolated at the time of the great famine in the reign of the Khalīfa el-Mustansir, when all its inhabitants perished. It consisted of more than 100,000 houses, the delight of beholders, surrounded by gardens and pleasure-grounds.' Thus el-Katāi' ceased to exist at the period when el-Fustāt began to decline; but after A.D. 905 the successive Governors of Egypt resided again in el-'Askar.

There was another town in this neighbour-

¹ M., i. 322.

hood, which existed before the foundation of el-Kāhira, and even before the conquest of Egypt by the Arabs. This town was called *el-Maks*. The north-western suburbs of Cairo now occupy its site. 'Know that el-Maks was an ancient town, and was known in the Times of Ignorance [i.e. before Islām] by the name of Umm-Denīn. It is now a suburb of el-Kāhira, in the tract on the west of the canal, and at the time when el-Kāhira was founded the Nile flowed by the side of this place. Here the Imām el-Mo'izz made the dock-yard . . . Here also the Imām el-Hākim founded the Gāmi' el-Maks, which the common people in Maṣr in our time call Gāmi' el-Maksy, and which overlooks the Khalīg en-Nāsiry.'¹ Maks, it is added, is a corruption of *Meks*, which means 'a custom-tax'; for it was the station of the receiver of the customs.

The account which el-Makrīzy gives of the changes in the course of the river near Cairo, since the foundation of that city, is very interesting. All the islands opposite Cairo, except er-Rōda, have been formed,

¹ M., ii. 121.

he says, since the conquest of Egypt by the Muslims. 'It is said—but God knows best—that the figure known in the present day by the name of Abu-l-Höl ['Father of Fright,' i.e. the Great Sphinx] was a talisman contrived by the ancients to keep away the sand from overspreading the fields and obstructing the river; and on the opposite side of the river was another figure, corresponding with Abu-l-Höl, by the *Kasr esh-Shema'*, also facing the east, which was for the like purpose of keeping away the sand from the eastern side of the river. This latter was destroyed by some of the Emīrs of the Sultān Mohammad ibn Kalāūn, in 711 [1311-12]: they dug up the ground beneath it until they came to water, thinking that they should find treasure, but found none. This image was called the Concubine of Abu-l-Höl [*Surīyet-Abi-l-Höl*]. Soon after its destruction the sand advanced on the eastern side, and the islands which now exist were formed. Also a certain person, called Sheykh Mohammad Sāim-ed-Dahr ['the continual faster'], one of the Sūfis of the [convent called] *Khānikāh es-Salāhīya*, disfigured the faces of the two lions [carved]

upon the Kanātir es-Sibā'a [two bridges over the Canal of Cairo], and the face of Abu-l-Höl, about 780 [1378-9], and thirbssand advanced upon the district of Gīza.'¹ That

We have seen that the river formerly flowed by the side of the fortress called Kasr esh-Shema', whence it gradually retired. El-Makrizy informs us further that the Nile in former times flowed by the side of el-Hamra [which was the site of el-'Askar] and by the west of the garden of ez-Zahry,² and along the tract which after the water receded from it was called el-Lūk, and so onward to el-Maks. The part where Bāb-el-Lūk is situated has

¹ M., ii. 177.

² El-Makrizy very plainly describes [i. 114, 115] the situation of the garden or gardens of ez-Zahry, as extending from the Kanātir es-Sibā'a northwards, and including the part where the mosque of the Sitt Miska is situated, and the Gāmi' et-Tabbākh, and the Kantarat el-Khurk and the Butin [Batn] el-Bakara; or rather a portion of the last-named tract; for he says, in his 'Account of the Lakes' [i. 163], that the Butin el-Bakara, or lowland [belly] of the cow (of which a part is now called the Ezbekiya), was between el-Maks and the gardens of ez-Zahry: so that these gardens extended, behind the part called el-Lūk, as far as the Ezbekiya, and perhaps further.

been left by the river. Ez-Zahry and the gardens adjoining it, as well as el-Maks, all overlooked the Nile; and the tract on the west side of the Canal was not of great width, for the Nile flowed on the west of these gardens, along the tract which is now known by the name of el-Lūk. El-Maks was close to the shore of the Nile, in front of el-Kāhira; and the space between it and Minyet 'Okba, in the district of el-Gīza, was occupied by the river. The course of the Nile remained almost the same until nearly two hundred years had elapsed after the foundation of el-Kāhira.

One of the chief causes of these changes in the course of the river is thus narrated by el-Makrīzy: 'This island [Gezīrat el-Fīl, 'Elephant's Isle'] is now a spacious tract in the neighbourhood of the gate called Bāb-el-Bahr, . . . with a congregational mosque and a great market, and many fine gardens. Its place was formerly occupied by the water of the Nile, in the time of the Fāti-mids; but after that a large vessel named *el-Fīl* ['the Elephant'] was wrecked there, and the sand accumulated about the wreck, and the water was diverted from it, and an

island was formed, extending from el-Minya to Ard et-Tabbāla, to which island the people gave the name of Gezīrat el-Fīl. The water flowed on both sides of it; that is, between it and the western shore of the Nile; and on the other side of the island the river flowed by the side of [the garden called] el-Ba'al, which is before the Kanātir el-Awz [or el-Wizz]. The Nile flowed by el-Maks and the Mosque of el-Maks, which exists in the present day, and along the tract of the Khalīg en-Nāsiry, and along Ard et-Tabbāla, by the west of the Musallā, and by et-Tāg [which was a garden] to el-Minya [Minyat es-Sīreg].¹

‘It has been related . . . that the shore of the Nile was by el-Maks, and that the river retired after the year 570 [A.D. 1174-5] from the island called Gezīrat el-Fīl, and retreated from the wall of el-Kāhira, which reached as far as el-Maks; and there arose sand-banks and islands in that part. The water of the Nile did not flow there, excepting during the time of its increase only; and during the

¹ ii. 185. [See Lane's plan, showing the medieval topography, prefixed to this volume.]

rest of the year reeds and coarse grass grew there, and the mamlûks of the Sultân used to repair to those sand-banks to practise with the bow and arrow. In the year 713 [1313] the people began to erect buildings there, in consequence of the improvements made in that part by el-Melik en-Nâsir, and his assiduity in carrying on the works there [as the digging of the Khalîg-en-Nâsiry, &c.]; and a proclamation was made in el-Kâhira and Masr [el-Fustât], inviting everyone to build there without delay : so the Emîrs, and the soldiers, and the merchants, and the common people erected houses there, and Bûlâk originated at that period, opposite Bûlâk et-Tukrûry. Sugar-cane and colocasia were sown there; and the water for irrigation was raised from the Nile by a *sâkiya* situated at the spot where is now the Gâmi' el-Khatîry.¹ This shows that the land has increased but little since that period; for the shore is at present [1847] not more than 250 feet distant from this mosque. It would appear from this passage that the Gezîrat el-Fîl was united to the mainland

¹ M., ii. 130-131.

only when the Nile was low; but since el-Makrīzy says in another place that the entrance of the eastern branch was choked up in A.H. 570, it is evident that for some time this tract was only partially inundated, and at last almost wholly deserted by the Nile. The Island opposite Būlāk [Gezīrat Būlāk] was also formed about 700 [A.D. 1300.1].

CHAPTER II

THE FOUNDING OF CAIRO

Cairo, the name given by Europeans to the present metropolis of Egypt, is a corruption of the original name *el-Kāhira*; but the Egyptians call it Masr (properly Misr), a name applied by the Arabs to whatever city was the capital of Egypt. Thus el-Fustāt was called Masr; and it retained that name long after el-Kāhira was founded [even in el-Makrīzy's time], though the seat of government had been transferred to the latter place, for el-Fustāt continued many years to be the larger city: but when el-Kāhira had become more extensive and populous than el-Fustāt, which rapidly declined, it received the name of Masr, and the town which had before borne that title was thenceforth called Masr el-'Atika or

Old Masr.¹ In letters, as well as in other writings, the epithet *el-Mahrūsa* [or *the Guarded*] is usually added to Masr, and this epithet is sometimes used alone as a name of Cairo.

In 358 (A.D. 969) the Fātimid Khalīfa el-Mo'izz, whose capital was el-Kayrawān, sent a numerous army, under the command of a Kāid (or General) named Gōhar (formerly a slave of his father el-Mansūr, and a native of Greece), to take possession of Egypt. Crossing the Nile at el-Gīza, Gōhar entered el-Fustāt on the 17th of Sha'bān, and caused prayers to be offered up for el-Mo'izz (as the sovereign of Egypt) in the Mosque of 'Amr. Gōhar encamped that day in the neighbourhood of el-Fustāt, and laid the foundations of el-Kāhira.

The site chosen for the new city was about a mile distant from the bank of the Nile, and the town of el-Maks became its port ; subsequently, the suburbs of the capital extended as far as the shore of the river, uniting with and almost surrounding el-Maks. The site of el-Kāhira was a sandy waste, over which

¹ [Called 'Old Cairo' by Europeans.]

lay the road from el-Fustāt to 'Eyn Shems [Heliopolis]; there were no buildings in that part, nor any cultivated spots, when Gōhar arrived there, excepting the garden called Bustān el-Kāfūry, a Christian convent known by the name of Deyr el-'Izām (or the 'Convent of the Bones'), and another building called Kasr esh-Shōk.¹

Having chosen this situation, Gōhar proceeded to lay the foundations of the wall within which the city was to be built. This wall encompassed but a small space, considerably less than a square mile. As the Arabs were firm believers in astrology, Gōhar consulted certain professors of that science, and desired them to observe the aspect of the heavens, and to decide under what ascendant he should lay the foundations of the city wall. The astrologers made their calculations, and advised that the foundations should be laid during the ensuing night²—the first night after the arrival of Gōhar. He

¹ El-Makrīzy's 'account of what was on the site of el-Kāhira before that city was founded.'

² M., i. 384.

crossed over from el-Gīza after the sun had begun to decline, on the third day of the week, the 17th of Sha'bān, 358 A.H. The foundation trenches being dug, poles were erected at short distances throughout the whole circumference of the proposed wall, along the side of the trenches, and a rope with bells attached to it was stretched from pole to pole. The shaking of one of these ropes would put in motion all the bells, and this was to be the signal for the workmen to throw down the mud and stones which they held ready in their hands, at the precise period which the astrologers had predetermined. But it happened that a raven, perching upon one of the ropes, put the bells in motion, and the workmen, thinking that it was done by the astrologers, immediately commenced building. By this accident the city was founded at an unfortunate time: the astrologers cried out "el-Kāhir [the planet Mars] is ascendant!" and they prophesied that the town would fall into the hands of the Turks. The city was named el-Kāhira, because it was founded at that particular period. It was, however, first named el-

Mansūrīya, and it continued to be so called until the arrival of el-Mo'izz, who gave it the name of el-Kāhira (or *the Victorious*).

Guided by el-Makrīzy's descriptions, we can trace the situation and direction of the first and second walls of the city. Part of the third wall still remains. All that was surrounded by the second wall is still called *the City* (el-Medīna), the rest of Cairo being considered as suburbs.

The first wall was built of large bricks, and its width was sufficient for two horsemen to ride upon it abreast. 'I saw [says el-Makrīzy] some remains of this wall of brick, and the last that I saw of it was a large portion between the Bāb-el-Barkīya and Darb Butūt, which some people pulled down in the year 803 [A.D. 1400-1]; and I witnessed the greatness of the bricks, which in our times excites wonder, for each brick was a cubit [or nearly two feet] in length and two-thirds of a cubit in breadth. The width of the wall was several cubits, enough for two horsemen to ride upon it abreast. It was but a little distant from the stone wall existing in the present day. There was a space of about fifty cubits between those two walls.

I do not think that there remains anything now of this wall of brick.'¹

El-Kāhira had, originally, on the S. two gates, adjoining each other, called Bāb-Zuweyla; and on the N. two gates, apart from each other, of which one was called Bāb-el-Futūh and the other Bāb-en-Nasr, not, however, in their present positions.² On the E. were three gates, Bāb-el-Barkīya,³ Bāb-el-Gedīd, and Bāb-el-Mahrūk; and on the W. were also three, called Bāb-el-Kantara, Bāb-el-Farag, and Bāb-Sa'āda, and another called Bāb-Khōkha: 'but these gates were not situated as are the present gates, nor do any now remain in the places where Gōhar built them.' The situation of the wall itself on the *western* side of the City is clearly pointed out, as lying parallel to the canal, and at no great distance from it, on the eastern side; the street called Beyn-es-Sūreyn lying between the canal and the wall.

¹ i. 377.

² See below, p. 38.

³ This gate occupied the same situation in the first, second, and third walls as the Bāb-el-Ghureyyib does in the present wall. El-Gebarty speaks of the 'Bāb-el-Barkīya which is now called Bāb-el-Ghureyyib.'

(The second wall, too, on that side of the city, occupied the same place.) It is also clear that the *eastern* portion of the first wall nearly corresponded in situation with the similar portion of the second and third walls.

The founder of el-Kāhira built also, in the new City, a palace for the Khalīfa. The foundations of the palace and of the city-wall were laid during the same night. The former was afterwards called 'the Great Eastern Palace' (*el-Kasr el-Kebīr esh-Sharkey*), to distinguish it from another, which was founded by [el-'Azīz] the successor of el-Mo'izz, and which was called 'the Small Western Palace' (*el-Kasr es-Saghīr el-Gharby*). The street which divided these two buildings is still called *Beyn-el-Kasreyn* ('between the two palaces'); and some remains, which are said to have belonged to the Great Palace, are still seen in the eastern side of this street. The Great Palace extended from *Beyn-el-Kasreyn* beyond the mosque of the Hasaneyn; and its walls included the site of the present Khān el-Khalīly. All the Fātimid Khalīfas who ruled over Egypt resided in this palace.

‘During their time Beyn-el-Kasreyn was a wide space, capable of containing 10,000 soldiers; and there they used to assemble on the business of the Court, as now in the Rumeyla beneath the Citadel.’ In the year after the foundation of el-Kāhira, Gōhar built the Great Mosque el-Azhar within the new city; and the same Khalīfa who built the Smaller Palace likewise founded a grand mosque, since called the mosque of el-Hākīm (his successor, who finished it). This was originally outside the City, on the N., but it became included within the second wall.

The *second wall* of el-Kāhira was built by the Emīr-el-Guyūsh Bedr el-Gemāly (an Armenian, and originally a slave, afterwards Vezīr of the Khalīfa el-Mustansir) in 480 (A.D. 1087-8). This also was of brick (the gates only were of stone), and its width was ten cubits (nearly 19 feet). It included the additional space between the Bābā-Zuweyla and the present Bāb-Zuweyla, and therefore enclosed the Hārat er-Rūm and several other quarters; and it included also the space between the old Bāb-el-Futūh and Bāb-en-Nasr and the gates now called by those

names, thus enclosing the great mosque of el-Hākim.¹ On the western side of the City this wall corresponded in situation with the first, and nearly so on the eastern side. With the second wall were built the three gates called Bāb-Zuweyla, Bāb-el-Futūh, and Bāb-en-Nasr, of which the last two became subsequently conjoined with the *third* wall.

The *Citadel* and the *third wall* were commenced in 572 (A.D. 1176-7), in the reign of the famous Sultān Salāh-ed-dīn [Saladin], but sixteen years later, when he died, neither was completed. The Citadel was subsequently finished in the beginning of the following century; the wall, however, remained incomplete. Instead of surrounding el-Fustāt as well as el-Kāhira (as its founder intended), it extended from the Citadel no further than el-Maks, occupying the place of the second wall on the eastern and northern sides of el-Kāhira: on the other two sides the city remained without a wall. The two great gates called Bāb-el-Futūh and Bāb-en-Nasr, which originally belonged to the second

¹ M., i. 379.

wall, were not pulled down, but became the principal gates of the third wall. The Bāb-el-Bahr (or Gate of the River), more commonly called in the present day Bāb-el-Hadīd (or the Gate of Iron, from its iron casing), was built with the third wall. This wall was entirely of stone. 'He [Saladin] made the wall of el-Kāhira to extend from the Bāb-el-Kantara as far as the Bab-esh-Sha'rīya, and from the Bāb-esh-Sha'rīya to the Bāb-el-Bahr. He built also the Kal'at el-Maks. This was a great tower (*burg*) by the Nile, adjacent to the Gāmi' el-Maks. At this spot the wall of el-Kāhira terminated. He had hoped to continue it until it united with the wall of [Old] Masr. He also extended the wall of el-Kāhira from the Bāb-en-Nasr and Bāb-el-Barkīya and Darb Butūt to the outside of the Bāb-el-Wezīr, where it united with the wall of the Citadel.'¹

In the reign of el-Hākim, the third of the Fātimid Khalīfas of Egypt (A.D. 996-1020), the people began to build suburbs outside the southern gates of el-Kāhira, where,

¹ M., i. 379-80.

before that period, there were no buildings nearer than el-Katāi'.¹ An extensive suburb soon arose, which, after the great famine in the reign of el-Mustansir, increased rapidly, while el-Fustāt declined; but afterwards the Sultān Salāh-ed-dīn, when he built the Citadel, pulled down a vast number of the houses of this suburb and made gardens there, which extended all the way from the Bāb-Zuweyla to the tomb of Sitta Nefīsa, which is at the extremity of the present suburbs. The Bāb-Zuweyla might be seen at that time from the door of the mosque of Ibn-Tūlūn. After 700 (A.D. 1300-1) all this tract was built upon again, and became, as before, an extensive suburb.² The suburbs on the west of the canal were the last that were built. In the ninth century after the Flight that tract was chiefly occupied by gardens. The western suburbs united with and partly surrounded el-Maks.³ The northern suburb, *el-Hoseynīya* (vulgarly called *el-Heseynīya*), was built in the sixth

¹ The Hārat er-Rūm (or Quarter of the Greeks) was, however, outside el-Kāhira, but close to it, on the south.

² M., ii. 110.

³ M., ii. 114—120.

century after the Hijra.¹ On the eastern side the limits of the city extended rather further than they do at present. A portion of the third wall is now seen among the mounds of rubbish on that side, about one-fifth of a mile distant from the present limits of the city.

¹ M., i. 136

CHAPTER III

CAIRO IN 1847

FROM the shore of the river at Būlāk to the Bāb-el-Hadīd the distance does not much exceed one mile. Two principal roads of nearly the same length lead from Būlāk to Cairo; the northern, which is somewhat irregular, but is the chief route of commerce, leads to the Bāb-el-Hadīd, and the southern, after having crossed two canals, enters the western side of the Ezbekīya. We pass the picturesque mosque of Abu-l-'Ola on our right as we enter the latter road. The French, during their occupation of Egypt, raised this road, intending also to continue it through the town as far as the Citadel. It is straight and wide, but very uneven, and wanting a row of trees on its southern side to shade it. It is raised a few feet above the

level of the plain, so as to be above the reach of the inundation. On either side during the inundation are marshes and inundated fields. These, as soon as the waters have subsided, are sown with corn, beans, trefoil, &c. Here and there are clusters of palm-trees, and a few sycamores and acacias. The plain was formerly bounded on the east by extensive mounds of rubbish, behind which the capital was nearly concealed. The road crosses two canals, over each of which is a stone bridge. The first (or more western) of these canals was dug by direction of the present Pāsha [Mohammad 'Aly]. It forms a communication, in a direct line, between the Nile and the *second* canal, which was formerly called the Khalīg en-Nāsiry, and which is a branch issuing from the *great* canal (*i.e.* that which runs through the capital) ; this last, therefore, as well as the second, derives a more abundant supply of water by means of the new canal. Along the western side of the second canal, on the right of the road, is a long ridge of rubbish. From the top of this ridge, about a quarter of a mile from the gate of the Ezbekīya, we obtain a view of Cairo.

The area of Cairo (not including Būlāk and Masr el-'Atīka) is three square miles, or a little more: its average length and breadth being nearly two miles and a half by one mile and a quarter; in no part is it longer than three miles. The population of Cairo is said to be about 200,000, which is certainly not too large for so extensive an area. The walls which, with several interruptions, enclose Cairo are built of calcareous stone from the quarries of Mount Mukattam, and of the stones of several pyramidal tombs which were near the great pyramids of Gīza, and which were destroyed by Karākūsh [Saladin's Vezīr] to build the third wall and Citadel. The Citadel is surrounded by strong walls, partly built by Salāh-ed-dīn and partly since his time. From that part, along half the eastern side of the town, the third wall still remains. It has several round towers, is very massive, and has not yet needed much repair. The remainder of the eastern wall has been built recently. It is at this part only that the limits of the city have become contracted; and the wall here is mostly built of unwrought stones, and is very weak. On the northern side the third wall

has been repaired or almost wholly rebuilt, and is lofty and strong. The walls of Cairo on the western and southern sides are, without exception, very ill-built, mean, low; and irregular, and in some places wholly interrupted. There are high mounds of rubbish around the town on the northern, eastern, and southern sides, and formerly there were some also on the western side, which have been lately removed; consequently the wall is a very poor defence. Upon these mounds the French, during their occupation of Egypt, built forts, which completely overawed the town, but they are now without defence, and ruined. In the same way, the Citadel is itself completely commanded by the fort on the mountain behind.

The principal gates of Cairo are these: on the N. the two grand gates, Bāb-en-Nasr and Bāb-el-Futūh, and another called Bāb, el-'Adawy; at the N.W. angle the Bāb-el-Hadīd. On the W. the two gates of the Ezbekīya, and the Bāb-el-Lūk and the Bāb-en-Nāsirīya. On the S. the Bāb-es-Sittazeynab, Bāb-Tūlūn, Bāb-es-Seyda and Bāb-el-Karāfa. On the E. the Bāb-el-Wezīr and Bāb-el-Ghureyyīb. The grand gate,

Bāb-Zuweyla, in consequence of the enlargement of the town on the south, is now in the midst of it.

I have already mentioned that the two northern gates of the first wall of el-Kāhira, which were called Bāb-en-Nasr (or the Gate of Victory) and Bāb-el-Futūh (or the Gate of Conquests), do not occupy their original situations, but were built on a more northerly site by Bedr el-Gemāly, when he began the second wall of el-Kāhira, in 480 [A.D. 1087-8], in the reign of the Khalīfa el-Mustansir.

The old Bāb-en-Nasr was situated near the S. angle of the mosque of el-Hākīm, then outside the city, and the old Bāb-el-Futūh was near the W. angle. Both of these were suffered to fall to ruin; but the two *new* gates (the noblest and the least injured of the few monuments of the times of the Fātimids which now remain in Cairo) became the principal gates of Saladin's wall of stone. 'The Bāb-en-Nasr was originally *below* [or within] its present site, and I have seen a portion of one of its sides opposite the western corner of the Medresa el-Kāsidīya; so that the square between the Medresa and the two gates of the *kibla* side [that is, the

side towards Mecca] of the mosque of el-Hākīm was outside el-Kāhira; and so you will find, in the history of the mosque of el-Hākīm, that the said mosque was built outside el-Kāhira. Then, in the days of el-Mustansir, when the Commander of the Forces, Bedr el-Gemāly, came to him from 'Akka and became his Vezīr, he built the wall of el-Kāhira anew, and changed the situation of the Bāb-en-Nasr from the place where the Kāid Gōhar built it to the place where it is now, so that it became near to the Musallā el-'Īd. He also made before it a rampart, of which I have seen the remains. When the sister of el-Melik ez-Zāhir Barkūk dug the cistern of the Sebīl [or public fountain] which is before the Bāb-en-Nasr, it [the rampart] was destroyed, and the Sebīl arose in its place. On the Bāb-en-Nasr, aloft, is written [in the Kufic character]: "There is no deity but God: Mohammad is God's Apostle: 'Aly is God's beloved: the blessings of God be upon them both."'¹

'The Kāid Gohar placed the Bāb-el-Futūh *below* [or within] its present site, and

¹ M., i. 381. [This Shi'ite formula has curiously escaped the vigilance of the Sunnis.]

there remain, in this our day, its arch and the left side of the doorway; and upon it are lines in the Kufic character. It is at the head of the quarter of Bahā-ed-dīn, on the southern side, below the walls of the mosque of el-Hākim. But the gate which is known at present by the name of Bāb-el-Futūh was built by the Commander of the Forces [Bedr el-Gemāly]. Before it was a rampart, which has since been built over, when the suburb outside the Bāb-el-Futūh was built.'

The Bāb-Zuweyla (or Gate of Zuweyla),¹ which was the southern gate of el-Kāhira, or that part of Cairo now particularly called 'the city,' was also built with the second wall of el-Kāhira. The *first* wall had, on the south, two gates contiguous to each other, which were called Bābā-Zuweyla (or the two gates of Zuweyla). These were situated in the Sūk el-Menākiliyīn (the Market of the Sieve-makers), which is a part of the principal street. The distance between the site of these gates and the present Bāb-Zuweyla is, moreover, shown by the situation of the Hārat er-Rūm (or Quarter of the Greeks);

¹ *Zuweyla* was the name of a tribe of Arabs, formerly and more correctly written *Zawīla*.

which was without the first wall of the city, but which became included within the second wall.

‘ The Bābā-Zuweyla, which Gōhar el-Kāid built when he founded el-Kāhira, were two gates, adjoining each other, by the oratory called Mesgid Sām ibn Nūh ; and when el-Mo‘izz came to el-Kāhira he entered by one of them, that which was adjoining the oratory, and of which the arch is still remaining and known by the name of Bāb-el-Kōs [the Gate of the Arch]. The people were partial to that gate, and passed in and out through it in great numbers ; but they deserted the gate adjoining it, and it was commonly said that whoever passed through this gate [*i.e.* the latter] would not accomplish his wishes. This gate no longer remains, nor is there any trace of it, but the place where it stood is called el-Haggārīn, where musical instruments, as tambūrs, ‘ūds, and such-like are sold : and it is still notorious among the people that whoever passes that way will not accomplish his wishes. Some say that the reason of this saying is because it is the place of sale for musical instruments, which are held in dis-

repute, and the abode of musicians and male and female singers; but the case is not as they pretend, for the saying was current among the people of el-Kāhira from the time when el-Mo'izz entered, before this place was the market for musical instruments and the haunt of the disorderly.' 'In the year 485 [A.D. 1092-3] the Commander of the Forces, Bedr el-Gemāly, the Vezīr of the Khalīfa el-Mustansir bi-llāh, built the great Bāb-Zuweyla and its towers.... It is related that three brothers, who were architects, came from er-Ruhā [Edessa] and built the Bāb-Zuweyla, Bāb-en-Nasr, and Bāb-el-Futūh: each built a gate.... The two round-fronted towers were much higher than they are now. El-Melik el-Muayyad Sheykh pulled down the upper part of them when he built his mosque inside the Bāb-Zuweyla, and built upon them two minarets.'¹

These two minarets are of equal height, and exactly corresponding with each other. Just within the gate, on the left side, is the fine mosque of the Sultān el-Muayyad, to which these *mād'nas* belong, which was

¹ M., i. 380-81.

founded in the year of the Flight 819 (A.D. 1416-17). Two years afterwards one of the mād'nas (that next the mosque) fell down, and was rebuilt. The Bāb-Zuweyla, with the two mād'nas above, has a noble and picturesque appearance. It is constructed of stone, of which the alternate courses are coloured red, every other course being left of its natural colour. Opposite is the general place of execution. Here Tūmān Bey, the last of the Mamlūk Sultāns, was hanged (or, as some say, crucified) by order of Sultān Selīm, the Turkish conqueror of Egypt.

The Bāb-el-Hadīd, which was built in the reign of Salāh-ed-dīn, at the same time, as the third wall, was pulled down by order of Mohammad 'Aly in 1847. The Bāb-el-'Adawy is strongly built, but has no architectural beauty.

CHAPTER IV

THE CITADEL

THE Citadel (*el-Kal'a*, or Kal'at el-Gebel, the Castle of the Mountain) is a fortress built upon an isolated, flat-topped, rocky hill, about 250 feet above the general level, at the south-eastern angle of the town. It completely commands the town, but is itself overawed by Mount Mukattam, the point of which, with a strong fort upon it, is behind it and very near. The Citadel was founded in 572 (A.D. 1176-7) by order of the famous Sultān Salāh-ed-dīn. The eunuch Karākūsh, one of the Emīrs of his court, was appointed to superintend the construction; and to procure materials for this and the third wall he pulled down many of the small pyramids of el-Gīza. The Citadel was not finished, however, till 604 (A.D. 1207-8), since when it

has continued to be the residence of the Kings and Governors of Egypt. Salāh ed-dīn dwelt there [in its unfinished state] but a short time, as did also his son el-Melik el-'Azīz. The former resided chiefly in the palace of the Fâtimid Vezīrs.¹

Before the Citadel is a spacious open place, or square, called the *Rumeyla*,² where a daily market is held, frequented by conjurors, snake-charmers, story-tellers and musicians. Some wretched huts and sheds on the western side of the square form a singular contrast to the towering mosque of Sultān Hasan, which they partly surround. Mean or ruined houses encompass the *Rumeyla* on every side.

The *Bāb-el-'Azab*, which is the chief gate of the Citadel, is on the eastern side of the *Rumeyla*, and was built by Ridwān Kikhya, one of the chiefs of the Mamlūks, who died in the year 1168 (A.D. 1754-5). It has two massive round-fronted towers constructed of stone, the alternate courses coloured red. The road inside is narrow and very steep, partly cut in the rock, with occasionally steps

¹ M., ii. 203.

² See above, p. 10.

to facilitate the ascent. Here the Mam-lūks were massacred, by Mohammad 'Ally's order, in 1811. Upon a lofty wall, which fronts a person ascending this road, is sculptured a spread-eagle. This was, perhaps, done by direction of the builder of the Citadel to commemorate his own name: for Karākūsh in Turkish signifies a black eagle. It is the quarter of the '*Azabs* (a military corps), through which we pass by the road above mentioned. Upon the flat top of the hill are the Citadel, properly so called, and the quarter of the *Inkishārīya*, or Janizaries, which are divided from each other by a wall, and each is surrounded by walls.

An interesting monument stood here, which was pulled down about [1830] seventeen years ago. It was the old palace commonly called *Kasr Yūsuf* or *Dīwān Yūsuf*, and believed generally to have been the palace of Yūsuf Salāh-ed-dīn. It has also been called by European travellers 'Joseph's Hall'; but el-Makrīzy says that it was the palace which was called *Dār el-'Adl* [the Hall of Justice], founded many years after the time of Saladin. A palace so called was built by the Sultān Kalāūn, and repaired

by his son and successor Khalīl. The next Sultān, en-Nāsir Mohammad (another son of Kalāūn), pulled down that building in the early part of the fourteenth century, and constructed in its place another on a grander scale, 'with a handsome dome and with huge columns, which were brought from the Sa'īd [Upper Egypt]; and in the midst of it he placed his throne, which was made of ivory and ebony.' The columns of this building were of red granite, each of a single block.¹ The capitals were of different shapes and badly carved, but the shafts were of beautiful workmanship. The two central columns of the front, and those of the interior, were considerably larger than the others. The front of the building had a very handsome appearance. It had along the top a wide coping or shade of wood, which had fallen down, but the frames or brackets which supported it remained. The dome had also fallen. It did not cover the

¹ El-Makrīzy, in his account of the Castle of er-Rōda [ii. 183], says that these columns were from that building (which was contiguous to the Nilometer, at the southern extremity of the island), but that they were originally from ancient temples. See below, p. 90, note.

whole of the hall. The walls which sustained it were of greater height than the exterior walls of the building, and were supported by columns and arches, like the front and side. In the centre of the south-eastern wall (in the inner side) was a niche towards Mecca, like those of mosques. In the interior as well as the exterior were portions of inscriptions, in Arabic, in enormous letters of wood, which had mostly fallen.

The Great Mosque was also built by en-Nāsir Mohammad [in 1318]. It has two minarets, of equal height, and a large dome, the base of which alone now remains. Its plan is like that of most other large mosques, a square court surrounded by porticos. It is altogether in a neglected and ruinous condition, and no more used as a place of worship.

A short distance to the west of the old palace were the ruins of a very massive building, which was called 'the House of Yūsuf Salāh-ed-dīn,' but it is not mentioned by el-Makrīzy. It has been very handsome; some parts were constructed of black and white marble. It stood partly on

the edge and partly on the declivity of the Citadel Hill.

A little to the south of these buildings, on the brow of the hill, is the large mosque erected by Mohammad 'Aly, in the Constantinople style, and consequently very inferior to the old Arab mosques of Cairo.

From the edge of the hill near this mosque we have an extremely striking view of Cairo and the surrounding country. The most prominent object in this view is the grand mosque of the Sultān Hasan, the chief minaret of which rises considerably higher than the Citadel itself. Between the mosque and the Citadel is seen the spacious square of the Rumeyla, with the great gate of the Citadel; and nearer are some buildings in the quarter of the 'Azabs, which occupies the whole of the western slope of the hill. That part of the town which is most extensive and in better repair than the rest lies to our right, with the numerous and elegant minarets and domes of its four hundred mosques, the whitewashed houses with flat terraced roofs, the Turkish palaces with pointed roofs, and the many malkāfs or ventilators directed

towards the north, and a few trees intermixed. Beyond Cairo we see the plantations of Ibrāhīm Pāsha, and the Nile like a silvery line, and the fertile plain of el-Gīza on the opposite bank. The towns of Būlāk, Masr el-'Atīka, and el-Gīza, on the banks of the river, are very conspicuous, as well as numerous palm-groves, and the gardens of the beautiful island of er-Rōda, and several white palaces glittering in the sun. In the extreme distance, five miles beyond the river, and eight miles from the spectator, are the low sandy hills of the great Lybian desert, with the pyramids of el-Gīza, to the left of which are also seen those of Abū-Sīr, Sakkāra, and Dahshūr. The pyramids of Sakkāra direct the eye to the site of Memphis, as lying between them and the river, where forests of palm-trees occupy a large extent of soil. To the south of the metropolis are seen the aqueduct by which the Citadel is supplied with the water of the Nile, the mounds of rubbish which cover the greater part of the site of el-Fustāt, the hill and fortress of Babylon, and, in the midst of the sandy waste between the Nile and the ridge of Mount Mukattam, the great ceme-

tery called el-Karāfa. To the north is Shubra, the country residence of the Pāsha, and the obelisk of Heliopolis.

The celebrated well in the Citadel, which is called *Bir el-Halazūn* (the Well of the Winding Stairs) and *Bir Yūsuf* (the Well of Joseph), is more ancient than the palace and mosque, and was excavated in the reign of Yūsuf Salāh-ed-dīn, under the superintendence of Karākūsh. 'This well is a wonderful work. Oxen turn a machine at the top, and raise the water from a reservoir in the middle; and other oxen at the middle raise the water from the bottom; and there is a way down to the water, by which the oxen descend. It is all excavated in the rock; there is no masonry in it: it is said that its bottom is level with the Birket el-Fīl. Its water [was] good. I have heard a sheykh relate that, when the well was first excavated, the water came forth sweet; but that Karākūsh or his agents, wishing to obtain a more abundant supply, deepened the excavation, and there came forth a salt spring, and changed the sweetness of the water.' ¹

¹ M., ii. 204.

It has two shafts, of which the upper one is about 24 feet by 15 in width, and about 155 feet in depth; the lower shaft is not quite so wide, and is about 125 feet deep; therefore the total depth is about 280 feet. The bottom being a few feet below the level of the Nile (when lowest), it seems that the water of this well is derived from the river, but that it passes through a soil impregnated with salt. At the top is a *sākiya*, by which the water is raised from a reservoir at the top of the lower shaft, where there is another *sākiya* which raises the water from the bottom. Around the upper shaft is a stairway, separated from the well itself by a wall of rock, which has apertures for the admission of a little light. The steps are very low, and nearly worn to an inclined plain. The lower shaft has also stairs to the bottom, but without any wall or railing next the well.¹

In the Citadel is a palace of the Pāsha, in which is the Dīwān, or Hall of Audience,

¹ There is another deep well in the Citadel, which receives the water of the Nile from the aqueduct, but it is not to be compared with the well of Yūsuf.

where councils are held, and where the Pāsha, or his Kikhya Bey, hears petitions and passes judgment in cases which do not fall under the cognizance of common law. The mint also is in the Citadel. In the eastern division of the fortress (the quarter of the Inkishārīya, or Janizaries), which was not included in the original Citadel, is another palace, erected about twenty years ago, on a more extensive scale than that above mentioned. The principal hall is very spacious: its walls and ceiling are decorated by Greek artists; its pavement is of enormous slabs of white marble, and the windows of plate glass. A small magazine of powder, on the northern side of the hill, exploded in the year 1824, and threw down a great number of houses and some of the works of the Citadel. These works have been substantially rebuilt, and the whole Citadel rendered more strong. On the western side of the hill is the Arsenal, a cannon-foundry, and a manufactory of muskets, &c. The superintendents and principal workmen are Europeans. Such were not employed in these establishments before the year 1825.

CHAPTER V

THE STREETS AND QUARTERS

UNTIL about the end of the first quarter of the present century Cairo was wholly an Arabian city, and still the purest specimens of Arabian architecture are found in its mosques. All its public and private buildings are in that style, with the exception of the palaces and houses of the Pāshas and other Turkish grandees, and some of the middle classes, erected of late years, in the Turkish style and with glass windows. Some of the mosques also, erected since the Turkish conquest of Egypt, are of a mixed style, partly Arabian and partly Turkish.

The streets of Cairo are without pavement and extremely narrow. Their average width is from five to ten or twelve feet; but the introduction of carriages by the Turkish grandees has of late years caused the new

streets to be built wider and more straight. Formerly, when a street was lined with shops, the mastabas or benches of stone or brick before them extended for a considerable way on either side; but, that the streets might be rendered more commodious for carriages, Mohammad 'Aly caused almost all these mastabas to be removed. In Arabic a street is called *sikka*,¹ which is also applied to a road or path. There are also particular names for a great thoroughfare-street, a bye-street, a quarter (or district), &c.

A *shārī'* or great thoroughfare, although considerably varying in its width and direction, generally admits of the passage of a carriage or cart, leaving, however, but a small space for passengers.² It is generally lined on

¹ Or *sikkah*. When this word is prefixed to another substantive in the genitive case the silent final *h* is pronounced *t*; as, Sikkat Bāb-el-Khark (the street of Bāb-el-Khark). The same change will be observed in other words.

² [The general description of Cairo streets is here omitted, since it has been already reproduced in Mrs. Poole's *Englishwoman in Egypt*, vol. i., pp. 140—144, and the street scenes are still much what they were in 1842.]

each side with shops, which form a succession of markets, and occupy part of the ground-floor of the houses above. The *dukhān*, or shop, is a cell about four feet square and six or seven feet high, and about two feet and a half from the ground. Formerly there was a *mastaba*, or raised bench of stone or brick before each shop, and level with the floor of the shop. The shop has wooden shutters, or folding doors. In and near the Frank quarter of Cairo there are several shops constructed and fitted up in the European manner, and kept by Franks. A shop may have a small magazine or cell behind it, but there is no communication between it and the rest of the house. The upper part of a house, of which the ground-floor consists wholly or partly of shops or magazines, is commonly called *raba'*, and generally is not tenanted by those who occupy the shops, but by persons in lower circumstances. The front of this superstructure projects, in most cases, about two feet beyond the lower part. The windows are of unpainted wood, some projecting a foot or more, like balconies, and constructed partly of very close, turned, wooden lattice-work, or wholly formed of

boards; but, more commonly, the windows of these houses are even with the wall, the upper part being composed of lattice-work or of cross-bars of wood, and the lower part closed by shutters suspended by hinges at the upper edge. The houses are two or three storeys high. In some parts of the great streets the shops are built against the fronts of the mosques, &c., and have no superstructure.

A great street has not one general name by which it is distinguished from another great street, but many different names, each of which is assigned to a particular portion. Thus, a part where a number of persons of the same trade have their shops is called the market of that trade; another part is called after a mosque there situated. For instance, in the principal street of the city, one part is called *Sūk el-Haddādīn*, or the Market of the Ironmongers, and another part is called *Sūk el-Ghūrīya*, or the Market of the mosque of el-Ghūry. The word *sūk* is often omitted, and these markets are commonly called *el-Haddādīn* and *el-Ghūrīya*.

A *darb*, or bye-street, is a minor thoroughfare from six to eight feet in width, with a

gate at each end, often running transversely from the great streets, and generally consisting of private houses two or three storeys high, with occasionally a few shops or a market. The walls of the ground-floor of the private houses are faced within and without with stone ; and the upper storeys, which generally project two or three feet, are of brick, and in most cases plastered and whitewashed. The windows of new houses are now of the European form, and glazed ; but in the greater number of the houses the windows are of projecting unpainted wood and lattice-work, and have a very picturesque appearance. The houses being thus constructed and the streets so narrow, many of the projecting windows would quite meet, face to face, were it not that few of them are placed so as to be exactly opposite one to another. These streets have, of course, a dull appearance, the more so as the principal windows of the larger houses look into an inner court ; but they afford a delightful shade, and, to heighten the luxury obtained by the exclusion of the sun, the people in sultry weather frequently sprinkle water before their houses. Some of the bye-streets

present a singular contrast, by their comparative solitude, to the bustle witnessed in the greater thoroughfares.

A *hāra*, or quarter, is a district which greatly varies in extent; some, as the Copt quarter or the Jews' quarter, are equal to a small town, others merely consist of a single lane. A small quarter generally consists of a narrow street, with others, which are not thoroughfares, branching off from it,¹ and only contains, in most cases, private houses. A small quarter which has not a *darb* passing through it is particularly secure, the gate, which is then its only entrance, being closed at night.

A *sūk*, or market, is generally a portion of a great street, with shops on each side. Some markets are appropriated to one trade, others to various trades. Some of the bye-streets also (or parts of them) are *sūks*. Most of the principal *sūks* of Cairo are roofed with wood extending from house to house across the street, or with mats, either at the top or immediately above the shops.

¹ An *'atfa* is a small lane branching off from a street, and not having a gate at its entrance.

In some of them public auctions are held once in the week, or more frequently. Hence the name of *Sūk el-'Asr* (the Afternoon Market) is given to two places where auctions are held in the afternoon. The chief sūks of Cāiro are the following: the Sukkarīya, or market for sugar and preserves, in the principal street of the city; the Ghūrīya (in the same street), a wide and handsome sūk, in which are sold the shawls of Kashmīr, England, and France, muslin shawls of British manufacture for turbans, the tarbūshes (or red cloth caps over which the turban is wound), European linens, &c.; the Gōāhīrgīya (also in the principal street), in which various hardwares are sold; the Nahhāsīn (in the same street), where copper wares are sold; the Haddādīn (in the same street), which is the sūk of the ironmongers; the Gemāliya, where the tobacco of Syria is sold, and coffee, soap, &c.; the Margūsh, or market for linen, cotton, and woollen goods of Egyptian manufacture; the Sāgha, or market of the goldsmiths and silversmiths; the Warrākīn, of the paper-sellers; the Tarbī'a and the 'Attārīn, of the perfumers and druggists; the Fahhāmīn, occupied by

Maghrabis, who sell the goods manufactured in their own countries, as tarbūshes, burnūses, hirāms (or woollen sheets used for night-coverings or for dresses), yellow morocco shoes, &c. All the above are in the *City*. Without the limits of the *City*, in the great street leading from the Bāb-Zuweyla southwards, is the Kasabat¹ Ridwān (*vulgo* Radwān), a wide and very handsome sūk, occupied exclusively by shoemakers, and further on the Surūgīya, or saddlers' market. In a street leading to the great mosque of Sultān Hasan and the Citadel is the Sūk es-Silāh, or market of arms. In the western part of the town is the Mūskey,² a sūk occupied chiefly by Franks, who sell various⁴ European goods; the Sūk Bāb-esh-Sha'rīya, for fresh and dried fruits, &c.

A *khān* is generally an extensive square

¹ El-Makrīzy says [ii. 94] that, according to Ibn-Seyda, the *kasaba* of a town is that part which properly constitutes the city, or it is the principal part of a town; and that the *Kasaba* is the greatest of the sūks of Masr [or Cairo]. Again, in describing the principal street of the city, he calls it 'the *Kasaba* of el-Kāhira.'

² See below, p. 70.

building surrounding a court, and similar to a *wekāla*. The ground-floor of a *khān* contains shops or magazines; above are other magazines or lodgings, all of which open into the court. *Khān el-Khalīly* (one of the principal *sūks* of Cairo) is so called because it was founded by el-Khalīly, who was Emīr Akhōr or Master of the Horse to the Sultān Barkūk [A.D. 1400]. It is situated in the centre of the original city, a little to the east of the main street, and stands on the site formerly occupied by the cemetery of the Fātimid Khalīfas. El-Mo'izz, the first of those princes who reigned in Egypt, brought with him [from el-Kayrawān] the coffins of his three predecessors, and buried them in this cemetery, where he himself and his successors were also interred. By order of el-Khalīly their bones were dug up, put into panniers upon asses, and thrown upon the mounds of rubbish outside the Bāb-el-Barkīya on the east of the city, because these Khalīfas were considered usurpers and heretics.¹ There are several entrances to *Khān el-Khalīly*, one towards the principal

¹ M., ii. 94.

street of the city. Across each is hung a chain about three feet from the ground, to prevent camels, horses, &c., from entering on the days when public auctions are held there. The khân consists of several short and narrow streets. The shops chiefly belong to Turkish and other foreign Eastern merchants, many of whom are rich. They sell the goods which are most in requisition among their own countrymen, such as ready-made clothes and almost every article of dress both for men and women, particularly shawls, embroidered handkerchiefs of Constantinople, and Turkish silks, sabres and other arms, and the small prayer-carpets of the Turks. The public auctions in this khân are on Monday and Thursday, and begin early in the morning and continue till noon, when the people disperse to say their prayers. They are conducted by numerous *dellâls* (or brokers), who carry up and down the market the goods that they are commissioned by the shopkeepers or others to dispose of, holding up the articles and calling out the sum last bidden. Sometimes a *dellâl* is seen laden with a large carpet; another with various goods piled upon his head and shoulders; a third, with an

uplifted naked sword, pressing through the crowd, and striving to attract general notice by vehemence of voice and gesture. The cries are generally in Turkish, as the *dellāls* and the purchasers are mostly Turks. The materials of which clothes are made, clothes second-hand and new, shawls, sabres, daggers, guns, pistols, and other arms, pipes, or the amber mouthpieces alone, tobacco-purses, and, in short, wares of almost every kind that the capital contains, may be purchased on these occasions, generally at a very cheap rate. These auctions are beneficial to the shopkeepers as well as to private individuals; for while the latter are enabled to purchase many things that they want for less than they could obtain them for at the shops, the former get a considerable profit by the resale of goods which they buy in the same manner. Several *sakkās* (or water-carriers) attend the market. Each of these fills his goat-skin, which he carries on his back, at a neighbouring *sebīl* or fountain, and pours the water into a brass cup for anyone who would drink. From some he receives nothing; from others he gets a five-fadda piece (a farthing and one-fifth). Sherbet

made with raisins, bread, sweet cakes, dates, &c., are also carried up and down the market for sale, so that a person may obtain everything for a sober dinner without going home for it; and many of the shopkeepers procure their dinner thus and eat it at the shops.

The khān called *el-Hamzāwy* is another of the chief khāns of Cairo. The plan is a square formed by four rows of shops surrounding other shops, one row facing another. It is the market of the drapers and silk-mercens. The cloths and silks sold there are chiefly those of France; the fine cloth of England is too expensive for the Egyptian market. The other khāns are mostly like the *wekālas*.

A *wekāla* is an extensive square or oblong building surrounding a court, which has but one entrance. The lower part of the building consists of vaulted warehouses fronting the court. Some *wekālas* have shops, with store-rooms behind them; in some others the store-rooms are used as shops for the retail sale of goods; but generally they are the depositories where those persons who occupy shops in the street keep the main part of their merchandise. The upper part

of the building consists of another range of warehouses, or of lodgings for the merchants ; and these are entered from a gallery or balcony which extends round the court. Cairo contains about two hundred *wekālas*, and about a hundred and fifty of these are within the precincts of the *city*. Some of them are more than a hundred feet in length and scarcely less in breadth, and have a small oratory in the centre of the court.

The *Wekālet el-Gellāba*, or *wekāla* of the slave-merchants, a little to the south of Khān el-Khalīly, was the market for black slaves and for some of the productions of the countries whence they are brought. The slaves have been lately removed to Kāit-Bēy, as their crowded and unclean state was the supposed cause of the spread of infectious disorders in the metropolis. Many male and female slaves were always to be seen in this court, with scarcely any clothing except a piece of linen wrapt round their loins or folded about their bodies ; except in winter, when they were kept within doors and better clothing was given them. Most of them had a careless and even happy look, and they amused themselves with ob-

serving and quizzing the passengers. They are no longer in continual dread of the whip of the slave-merchant, whose cruelty is manifested particularly in the desert, when there is no possibility of their escape and when they suffer most from privations and fatigue. They now enjoy repose and better food. Most of them, until their arrival in Egypt, fancy that the people of that country are cannibals; but now, instead of finding that they are to be eaten by their purchasers, they learn that the slave of the Muslim is better treated than his servant. The least valuable only of the slaves are exposed to public view; the others, as the Circassians and other white slaves (who lodge in another *wekâla*), are shown to none but those who express a wish to see them with a view to purchase. The *Gellābs* (or slave-merchants) of Upper Egypt bring their black slaves to Cairo, where many of them are sold to the slave-dealers of the metropolis, who obtain a small profit by the re-sale.

Many of the quarters of Cairo are solely inhabited by Muslims,¹ others almost ex-

¹ The native Muslims are less than four-fifths of the population of Cairo,

clusively by Copts or by Greeks. Most of the Turkish merchants reside in the neighbourhood of the mosque of the Hasaneyn. The Quarter of the Jews (*Hārat el-Yahūd*) is in the western part of the original city, and is very extensive. The streets and lanes in this quarter are very irregular, and some so narrow that two passengers can scarcely pass each other. To ride through on horseback would be almost impossible. Even upon an ass, a person cannot pass through some of these lanes without being obliged sometimes to draw up his feet above the saddle, in order to pass another person similarly mounted; and at other times, to bend his head to avoid the corbels which jut out from the walls of some of the houses, supporting the projecting superstructure. In some parts of this dirty quarter the ground has risen more than a foot above the threshold of the doors; for the Jews frequently throw rubbish before their houses, and this, instead of being swept away, is trodden down. The external appearance of the houses is very mean, but some are sumptuous within. The whole of this quarter has a most miserable appearance, indicating the degraded

condition and timorous spirit of its inhabitants, who cautiously avoid whatever might show them to be possessed of much wealth.

The *Greeks* have two quarters. One, in the southern part of the *City*, is particularly called the Quarter of the Greeks (*Hārat er-Rūm*); the other quarter, which is in the *northern* part, is called the Inner Quarter (*el-Gūwānīya*), because it was included within the first wall of the city, whereas the former one was without the limits of the *City* until the second wall was built.

The *Copts* have two extensive quarters and several smaller. The principal of these is on the north-east of the *Ezbekīya*. It is very large. Like the rest of the *Copt* quarters, it is called the Quarter of the Christians (*Hārat en-Nasāra*).

The Quarter of the Franks (*Hārat el-Ifreng*) is very small, and is entered by the *Mūsky*; but they also inhabit the tract between the *Ezbekīya* and the canal which runs through the city. Some of the Franks wear the European dress, others the Turkish, and many the European dress with the *tarbūsh*. The principal commercial street in this part is the *sūk* called the

Mūsky,¹ which crosses the canal. In this, as well as in some of the neighbouring streets, most of the shops are constructed and fitted up as in Europe, with glass fronts, and stocked with almost all the luxuries of Western countries: these are occupied by Franks and Greeks. On the south side is the Hārat el-Ifreng, a short, narrow street, at the end of which is a pleasant garden. To the north-west of the Mūsky is another garden, which is kept in good order, but is not so much resorted to as the Ezbekīya.

The *Ezbekīya*, or *Birket el-Ezbekīya*, was so called after Ezbek, a celebrated Mamlūk chief, and formed a part of the tract commonly called Butin el-Bakara,² and (if I be rightly informed) was first surrounded by houses about two centuries ago. Its form is very irregular. Its length is about half a mile, and its breadth in its widest part about a third of a mile. It is entered from the Būlāk road by a plain gate of modern erection, called Bāb-el-Elfy, after the famous

¹ After 'Izz-ed-dīn Mūsk, a relation of Salāh-ed-dīn, who built the bridge of the Mūsky, which is concealed by shops.

² See above, p. 17, note.

Mamlūk Bey, whose palace was on the west fronting the Ezbekīya, and extending from the gate nearly to the northern corner of the 'square.' This palace was the residence of Napoleon, and of the French general Kleber, who was assassinated in the garden. It was afterwards pulled down, and its site is now occupied by the palace of the late Deftardār Bey, built in the Constantinopolitan style, which is now the residence of Zeyneb Khānum, the Pasha's second daughter, and of her husband Kāmil Pāsha. Immediately within the gate of el-Elfy was a large but low and mean building, on the right, formerly occupied by Wahhābis.

On the north-east side of the Ezbekīya is the great Copt quarter, which a few years ago presented a row of lofty but dilapidated and sometimes entirely ruined houses, but where now we see a row of houses in the Turkish and European styles, tolerably well built and in good repair. On the south are the palaces of Ahmad Pāsha, son of Tāhir Pāsha, nephew of Mohammad 'Aly; that of 'Abbās Pāsha, son of Tūsūn Pāsha, and grandson of Mohammad 'Aly, and of other Turkish grandees. The fronts of these buildings are on the

other side, towards a street, with gardens before them. On the west is a large and handsome hotel, the Hôtel d'Orient. When the mansions of 'el-Elfy and several other chiefs of the Mamlûks adorned the Ezbekiyya, the appearance of that place must have been much more handsome and picturesque than it is at present, with the modern whitewashed Turkish houses and palaces. During the high Nile, the water of the inundation formerly entered this place by a canal at the northern angle, and the whole space, except some raised roads along the side, was converted into a lake; but now only the canal which surrounds it is filled with water. The name of Birket el-Ezbekiyya, 'the Lake of the Ezbekiyya,' is still retained, though it is now nearly all converted into a garden, laid out in the European manner.

The *Birket el-Fîl*, or 'Lake of the Elephant,' is also filled by the Nile water of the canal during the inundation. According to el-Makrîzy, it was first surrounded by houses after A.H. 600 [A.D. 1203-4], about two centuries and a half after the founding of el-Kâhira. There were around it, a few years since, several handsome houses, mostly belong-

ing to chiefs of the Ghuzz (or Mamlūks); but many of these have been pulled down to enlarge the garden of Mahmūd, the late Kikhya Bey, who has built for himself a large palace on the east of the Birket el-Fīl: a very small part of this place is open to the public.

There are several small cemeteries in the western part of Cairo, the largest of which is that of the Ezbekīya; but the great cemeteries are outside Cairo, on the north and south. In the western part of the town are likewise many extensive gardens. The most common trees in them are palm-trees, mulberries, bananas, pomegranates, oranges, limes, citrons, sycamore-figs, prickly pears, &c. Very few are laid out in the European style, and they are irrigated in the same manner as the higher tracts near the Nile, by sākiyas or water-wheels. Some have paths covered overhead and on each side with trellis, on which various kinds of creeping plants trail.

The Canal (el-Khalīg) leaves the Nile near Masr el-Atīka, enters Cairo at the S.W. corner, passes through the centre, and leaves it at the middle of the northern wall. It is

lined with houses on each side, almost through its whole length within Cairo, so that it is not easy to see it except from private houses, some of the best of which overlook the canal. The dam which closes the mouth of this canal is cut in August every year, with great rejoicing and festivity, and when the river begins to decline it is closed again, and it is allowed to dry of itself, which renders the parts of Cairo adjacent to it very unhealthy during the four months in which it dries. Its average width is about 30 feet. Boats sometimes pass along this canal through Cairo.

CHAPTER VI

THE MOSQUES OF EL-KĀHIRA

THE most remarkable and interesting of the public buildings of Cairo are the mosques. Almost every Muslim prince of Egypt has built a mosque, besides his own mausoleum ; and many of their great ministers, and other wealthy persons, have done the same : some from motives of pure piety, others in the hope of atoning by such a work for an ill-spent life, encouraged by this saying of the Prophet, ' Whosoever hath built for God a place of worship—be it only as the nest of a grouse—God hath built for him a house in Paradise.' Cairo contains between two and three hundred congregational mosques, besides many minor ones.

A mosque in which a congregation assembles every Friday, to recite the noon-prayers appointed for that day, is called a

gāmi'.¹ The doors are also open every day in the week, either from daybreak till night, or at least at the stated times of prayer. During the intervals between the times of prayer, persons may be seen sleeping upon the matting which covers the floor, their shoes placed one upon the other, sole to sole, beside them ; others talking or reading, or reciting portions of the Korān ; and in some mosques we even see shoemakers and other craftsmen at work. Several of the great mosques of Cairo are peculiarly termed *colleges*, because lectures are (or were originally) delivered in them. The Arabic name of a collegiate mosque is *Medresa* ; but this appellation is not given to all mosques in which lectures are delivered. A small mosque, in which a congregation does not meet to recite the Friday prayers, is called a *Zāwiya* or *Mesgid*.

The more ancient mosques (those erected before or during the time of the Fātimid Caliphs) are more correctly placed or disposed with regard to the direction of Mecca than those which have been built at later

¹ Commonly pronounced *gama*.

periods. In the former cases that side of the building which is towards Mecca faces the south-east, or nearly so; in the latter cases it faces the east-south-east more or less exactly. That side of the building is called the side of the *kibla*, or *kiblī* side.

The general plan of the more extensive mosques is that of a square court surrounded by porticos, which are open towards the court. The portico on the side of the mosque which faces Mecca has more rows of columns than the other porticos, and its pavement is covered with mats. In the middle of this wall is an arched niche, which is designed to show the direction of Mecca, and is called the *mihṛāb*; and the *kiblī* side of the mosque is often ornamented with coloured marbles to the height of six or eight feet. On the right of the niche is the *minbar*, or pulpit, which is of stone, marble, or wood, and often beautifully ornamented, and surmounted by a small cupola. Steps in front lead up to it. In the centre of the court is a tank, or fountain, or both, for performing ablutions before prayer. All the large mosques, excepting that of Ibn-Tūlūn, are of stone, and the alternate courses

are coloured with red ochre externally. The beautiful domes and minarets (*mād'nas*), as well as the walls within and without, are ornamented with passages from the Korān, forming long friezes. The columns, especially those of granite, marble, and other rare stones, have been taken from ancient temples.

El-Gāmi' el-Azhar (the Splendid Mosque), which is not only the principal mosque of Cairo, but the University of the East, was the first founded in el-Kāhira,¹ and was begun by the Kāid Gōhar in 359 (970), about nine months after the founding of the city, and finished in Ramadān 361. It has, however, been repaired so often, and so greatly altered and enlarged, that it cannot be supposed, at present, to bear much resemblance to the original structure. It has six gates, two of which are large and handsome. The principal gate is the middle of the N.W. side, and is the nearest to the principal street of the *City*. This was built about [1765] eighty years ago by 'Abd-er-Rah-

¹ The mosque of Ibn-Tūlūn was, of course, built *before* el-Kāhira was founded.

mān Ketkhuda (commonly called 'Abd-er-Rahmān Kikhya), one of the most wealthy and munificent of the grandees of his time, celebrated for the number of mosques, *sebils*, and other public buildings, which he founded, rebuilt, or repaired. He built both the great gates of the Azhar, greatly enlarged the mosque, and added to it three *mād'nas*, several apartments for students, &c., and his own sepulchre. The open apartment above the two doors of the gate is a school-room, in which the poor children of the neighbourhood are taught to read and write. The other great gate, which is on the S.W. side, is almost exactly similar to the former, differing from it only in some of the ornamental details. The tomb of their founder is in a small apartment just within this gate, on the left side as one enters. Another entrance, on the opposite side, is through a small mosque.

Within the principal gate are two small mosques, one on each side. Beyond these we enter the great court of the Azhar, which is very large and paved with stone, and surrounded by porticos supported on marble columns. The portico on the side next

Mecca is, as usual, deeper than the others, which are divided into apartments called *riwāks*, appropriated to students, who come from every Muslim country. Those who cannot support themselves receive daily rations from the funds of the mosque, and are called *Mugāwirin el-Azhar*. Many indigent blind persons are also fed here. None others are admitted as residents unless they devote themselves to study. The walls of the *riwāks* towards the court and at the sides are merely wooden partitions. Each *riwāk* is appropriated to the natives of some one country, or, in the case of Egypt, of a province; for the Egyptian students are naturally more numerous than those of any other country. The *riwāks* of the side porticos are much more extensive than those which form the front. Each has its library, consisting chiefly of books on religion, grammar, &c. Any student of a *riwāk* may borrow a book, or a portion of one; for in general the books are not sewed, though enclosed between covers and in a pasteboard case. There are also some *riwāks* above the ground-floor. The upper part of the building is of brick covered with plaster. To the

left of the great court, in the centre of a much smaller court, is the *meydaä*, or tank, at which the ablutions preparatory to prayer are performed. The great portico is divided from the court by partitions of wood, which close the spaces between the piers behind the first row of columns. Several of the partitions have doors; that of the central archway is the widest. There are eight rows of small light-coloured marble columns in the great portico. The exterior wall formerly occupied the place of the fifth row of columns, and a portion of this wall with the old niche still remains. The rest (which is nearly half of the great portico) was added by 'Abd-er-Rahmān Kikhya. In one respect this mosque differs greatly from most other large ones: the whole of the interior of the portico, not excepting the pulpit and niche, is very little adorned, and the walls are simply whitewashed. Mats are spread upon the pavement. A person of the upper classes usually prays upon a small *seggāda* or prayer-carpet, which his servant brings and spreads in any part of the portico.

The great congregation which assembles here to perform the Friday prayers forms a

remarkable and impressive spectacle. Not the slightest act of intentional irregularity or lack of reverence is witnessed on these occasions, and the solemn stillness and quiet devotion of the Muslim supplicants cannot fail to impress the Christian. At other times we see here lecturers addressing their auditories,¹ persons conversing together, others eating and drinking, or asleep, and sometimes men carrying about bread, *fatiras* (a thin kind of pastry), and other eatables for sale. This mosque is kept open all night, for many poor persons sleep on the matting. Few sights in Egypt are more interesting than the interior of the Azhar and its varied inhabitants, many of whom, attracted by the fame of this university, have begged their way from countries many hundred miles distant. It is not wholly safe for an undisguised European to enter the Azhar, the Hasaneyn, or the mosque of Seyda Zeyneb, without a Janizary from the Citadel, and even then he would be in danger of

¹ Most of the regular lecturers are stipendiaries of the mosque; but any person may lecture who considers himself competent, and many such do so.

being mobbed and ill-treated. The other mosques may be safely entered.

Near the Azhar (separated from it only by a narrow street) is the handsome mosque of *Mohammad Bey* [Abū-Dhahab], which was founded at the end of the year of the Flight 1187 (A.D. 1774). It has a lofty and very massive *mād'na*, and a fine dome, under which lie the remains of the founder. This grand mausoleum shows that between seventy and eighty years ago [*i.e.* from 1847] the art of architecture had not much declined among the people of Cairo.

The most sacred mosque in Cairo is that of the *Hasaneyn* (or two Hasans), not far from the Azhar, to the north. By 'the Hasaneyn' are meant Hasan and Hoseyn, the sons of 'Aly, and grandsons of the Prophet, whose daughter Fātima was 'Aly's wife. The head of the martyr Hoseyn is buried beneath this mosque, which is called his *Meshhed*. The sacred relic was taken from a mosque at Ascalon (whither it had been removed from Damascus) and brought to Cairo in 548 (A.D. 1153-4), and there buried within the precincts of the Great Palace of the Khalifas, and a mosque was

built over it in the following year.¹ The first mosque that was built over the tomb of the head was accidentally burnt about a century after its foundation [circ. 1242]. It was forthwith repaired; but about [1760] eighty years ago it was pulled down and rebuilt by 'Abd-er-Rahmān Kikhya. During the few remaining years of the Fātimid dynasty great honours were paid to this tomb, particularly on the day of 'Ashūra (the 10th of Moharram), the anniversary of the martyrdom of Hoseyn, when camels and oxen and sheep were sacrificed before the *Meshhed*, with great wailing and weeping. There is nothing very remarkable in the exterior of the Hasaneyn. It has rather a low front, with two doors. Within is a handsome and spacious hall, with numerous marble columns and a pavement spread with carpets, unlike most of the other mosques of Cairo, which have only mats. Through this hall, which is the principal place of worship, and in which service is performed on Friday, we pass to the

¹ El-Makrizy, describing the gates of the Great Palace, says that one entered by the gate of Deylem to go to the Meshhed Hoseyn (i. 435).

Medfen, or tomb-chamber. This is a lofty, square hall, covered by a dome, the interior of which is painted and gilt. The tomb is not under the centre of the dome, but near the side which is next the great hall or portico. Over it is a *tābūt*, or oblong case of wood, covered with green silk, with some words from the Korān worked upon a white band around it. This is enclosed within a high bronze screen of tasteful workmanship, polished by the hands of the numerous visitors, and forming the *maksūra*. Around the upper part of this, six or eight feet and more from the floor, are suspended many specimens of curious and elegant writing, and among them is one by the late Sultān Mahmūd of Turkey, very beautifully executed. Most of them are framed, and some glazed. Each visitor walks round the *maksūra*, from left to right, reciting inaudibly the *Fātiha* (the first chapter of the Korān) and a short prayer. This ceremony is also performed in visiting other tombs, but particularly those of saints. The *Medfen* is frequented by a number of poor persons, who receive alms for reciting portions of the Korān. Most of the principal Turks residing in Cairo

resort to the mosque of the Hasaneyn every afternoon during the fast of Ramadān.

The head of the martyr lies at a considerable depth beneath the pavement of the mosque. It was originally deposited in a subterraneous apartment, to which the visitors descended; but this apartment was filled up with solid masonry, in the midst of which the head is embedded. This, it is said, was done in consequence of an attempt that was made to carry off the relic by a Christian, who, pretending to be a Muslim, obtained the post of Kādy of Cairo, and resided in a house adjoining this mosque. It is affirmed that this man employed several Christian labourers to dig a subterraneous passage from a secret chamber in his house to the apartment of the tomb, but that the night before this work was completed one of the chief Sherīfs, or descendants of the Prophet, was warned of the sacrilegious plot by a vision. The Kādy, it is said, was likewise alarmed by a vision that same night, and fled from Cairo before daybreak.

The great mosque of *El-Hākim* is in the northernmost part of the city, just within the wall, the Bāb-en-Nasr being almost close

to its eastern angle and the Bāb-el-Futūh as near to its northern angle. It was founded [in A.D. 990] by the Fātimid Khalīfa El-'Azīz, the son of El-Mo'izz, and completed in 403 (A.D. 1012-13) by the founder's son El-Hākīm. The *khutba* [a sort of 'bidding' prayer for the sovereign] was, for a while, recited there instead of in the Azhar. In 702 (1302-3) it was considerably damaged by an earthquake, and the upper part of each *mād'na* fell down. The Emīr Beybars el-Gāshenkīr (afterwards Sultān) restored it; he rebuilt the *mād'nas* and repaired the roof. In the time of el-Makrīzy, in the fifteenth century, this mosque was in a state of ruin; portions of the roof were frequently falling, and no repairs were done to it. It is one of the largest mosques in Cairo, being about 400 feet square. Its plan is a square court surrounded by arcades, which are now in a state of utter ruin. There is a common thoroughfare through the building, which is no longer used as a mosque.

In passing along the principal street of the *City*, from north to south, one sees many of the most beautiful mosques of Cairo. The first of these is the *Barkūkīya*, a

collegiate mosque, which occupies a part of the site of the smaller palace of the Fātimids, of which not a vestige now remains. This mosque was built in 786 (A.D. 1384-5) by the Sultān Barkūk. It has a handsome dome, and a lofty and very elegant minaret, nearly resembling those of the sepulchral mosque of the same Sultān in the eastern cemetery. The lower part of the mosque is concealed by a row of shops. The interior is sumptuously adorned with inlaid marbles, and the pavement, composed of slabs of marble, granite, &c., is particularly beautiful.

The Sepulchral and Collegiate mosques and Hospital of the *Sultān Kalāūn*, which form but one building, are nearly contiguous to the Barkūkīya, and are likewise upon a part of the site of the smaller palace. They were built by el-Melik el-Mansūr Kalāūn in 683 (A.D. 1284-5). The *Medfen* or Sepulchre was formerly called the Kubbat el-Mansūrīya, and the mosque el-Medresa el-Mansūrīya. The hospital is called the Māristān (vulgarly Muristān). The chief entrance of these buildings fronts the Sūk of the Nahhāsīn. A passage which passes between the *medfen* and the mosque leads to the Māristān,

which is behind them, and which has also a thoroughfare open to the public.

The *Medfen*, or sepulchral mosque, is on the right of the main passage above mentioned. It is built (like the *gāmi'*, or congregational mosque, and hospital) of stone, and its exterior is coloured red and white in squares like a draught-board. The outward appearance of this building is altogether very singular. Several columns along the lower part sustain as many square pilasters, of much greater height than the columns, and these pilasters support arches. Between the columns and pilasters are windows. An Arabic inscription composes a frieze along the front a little above the columns, and along the top of the building is an ornamental zigzag parapet. A lofty and very massive minaret, having three galleries, runs from the building at the right extremity of the front. A dome which crowned the tomb-chamber has been pulled down, and a roof of wood substituted. The lower part of the front of the building is concealed by a row of shops. There are two apartments: the great chamber with the tomb, and a small court on the opposite side, which was origi-

nally covered by a dome, but is now open to the sky. This latter is entered by a side door from the main passage, and through it we pass to the tomb. The great chamber is of a square form, and has four enormous monolithic granite columns,¹ with Corinthian capitals, which, together with four very massive piers, support (by means of arches) an octangular superstructure which originally sustained the dome,² but is now roofed over with wood, though it still rises above the surrounding part of the chamber. Under this, in the centre, is the marble tomb, enclosed within a high railing of curiously carved and turned wood, and surmounted by a canopy of wood, supported by four marble pillars. In this tomb are buried the Sultān Kalāūn, his son en-Nāsir Mohammad,

¹ El-Makrizy says (ii. 183) that these columns, and those of the contiguous mosque and hospital, as well as those of a palace in the Citadel, were from the Castle of er-Rōda, to adorn which they had been brought from ancient temples. See p. 47 above.

² 'Abd-er-Rahmān Kikhya (see p. 79) repaired this building, and pulled down the great dome, with the intention of rebuilding it, but instead of doing so made the roof of wood. He also pulled down the dome which covered the contiguous court.

and his grandson es-Sālih Ismā'il. The arches and other parts of the chamber are ornamented with devices executed in stucco, and on the walls and square pillars are inscriptions from the Korān. The side in which is the niche, next the street, is adorned with inlaid marbles of various colours, and the niche is lined with similar materials, but in a more elaborate style, having several rows of little columns, one above another, each row divided from the next by a band of coloured marbles composing intricate patterns. The pavement is likewise of marble of various colours, and is covered with matting. The roof is of carved wood, painted and gilt. The windows are of coloured glass. Certain dresses which were worn by the princes here buried are preserved in a wardrobe (as related by el-Makrīzy), and are believed to possess miraculous virtues. Many sick persons pay a small sum to the keeper of them to be allowed to put on a robe and leathern girdle, after which they depart in the full expectation of being restored to health.

The *Gāmi'* is also entered by a side door from the main passage, which divides it from

the sepulchre. It consists of an uncovered court with a fountain for ablution in the centre, and on one side, next the street, the principal place of worship, open towards the court. On the opposite side is a smaller apartment, separated from the court by a railing, and appropriated to the use of the convalescent patients of the hospital.

The *Māristān* (hospital) is more extensive than the two mosques. The patients, as well as the lunatics who formerly were kept here, have been removed to a superior hospital in the Frank part of the town. But still, on account of its having been the first hospital built in Cairo, it is worthy of description. Next behind the sepulchral mosque are two courts, surrounded by cells for the mad persons—the men in the first court and the women in the second. The first of these (the only one which men were allowed to see) is of an oblong form, surrounded by seventeen cells, each about seven or eight feet square, with a grated window. It was customary for each visitor to take some cakes of bread to distribute to the lunatics, who consequently, when they saw a stranger enter, made a great clamour; but many of

them, when the bread was offered to them, would not receive it, or took it and threw it down, for they were plentifully fed. They were, however, most miserably lodged. They were chained by the neck to the wall, and had only straw to sleep upon, and scarcely any clothing. There is a small tank in the court.

In the midst of the hospital is a larger court having a colonnade along each side, and a small oratory in the centre. Around this are the apartments where the sick were lodged, all on the ground-floor. In the middle of each side of the court is a wide and lofty arch, the upper part of which is closed by boards and the lower part by curtains. Two of these, opposite each other, are the entrances of the two principal apartments, which are spacious and airy; the others are much the reverse. The hospital is capable of accommodating above a hundred sick persons and lunatics. Among the former were generally many suffering from ophthalmia. Their food was bread, lentils, rice and meat. A physician (formerly a barber) resided in the hospital. Among the members of this establishment were, origi-

nally, several musicians, whose office was to soothe and amuse the sick by vocal and instrumental music.¹

The next remarkable mosque that we see in the principal street is the medresa, or collegiate mosque, called the *Ashrafiya*, founded [in 1423] by el-Ashraf Bars-Bey, who reigned between 825—841 (A.D. 1422—1438). This is one of the most beautiful of the mosques of Cairo, though not very large. Part of the interior is open to the sky and part covered by a vaulted roof, like the arch of a bridge. It contains a school for the poor children of the neighbourhood. Criminals are often hanged against a window of this mosque, but the principal place of execution is by the Bāb-Zuweyla, as I have before stated.

Not far from the above-mentioned building, and on the same side of the street, is the collegiate mosque called the *Ghūrīya*, at the southern end of the great market of the same name. Opposite, on the other side of

¹ There were formerly several other hospitals in Cairo. El-Makrizy mentions four others. There are still many houses, called *tekiyas*, in which old and infirm people lodge and are maintained.

the street, is the *Medfen*, or Sepulchre (as it is improperly called) of the Sultān el-Ghūry, who founded both in 909 (A.D. 1503-4). El-Ghūry, however, was not buried in the building which he intended for his tomb. In the battle near Aleppo with the 'Othmānly army the forces of Egypt were routed; el-Ghūry was trampled to death by his own troops, and was buried, I believe, at Aleppo.

Both the buildings above mentioned are handsome, particularly the front of the tomb-mosque, next which is a *sebīl*, or fountain, with a school-room above it. The space between the two mosques being rather wide, a market is held there, and a roof of wood extends across the street from the top of one building to the other.

At the southern end of the principal street of the *City*, on the right, is the magnificent mosque of the Sultān el-Muayyad. The houses which originally occupied its site were pulled down in 818 (A.D. 1415-16), and the mosque was founded in the following year. The marble columns and slabs with which it is adorned were taken from private dwellings, mosques, and other buildings, and its great door, covered with ornamental work

in brass, and a large brazen lantern in the interior, were brought from the mosque of the Sultān Hasan.¹ That part of the great street which is before this mosque is called the Sukkariya (the market for sugar and preserves), the shops of which, on the side next the mosque, conceal its lower part. At the right extremity of the front is the great door, in a lofty recess or porch, which is of greater height than the main part of the building, and constructed of alternate courses of black and white marble. Before it is a raised platform paved with coloured marbles, with steps leading up to it on either side. The rest of the front is of the calcareous stone of Mount Mukattam, and the alternate courses are coloured red. At the left extremity of the front is the Bāb-Zuweyla, with the two lofty and beautiful minarets. There is another mād'na at the northernmost angle of the mosque, which was much injured by the shock of an earthquake in 1847. There is also a door at that angle, and another at the western angle. The plan of this building is similar to that of most

¹ M., ii. 329.

of the great mosques of Cairo ; that is, a large square court surrounded by porticos. In the centre of the court is the tank for ablution, shaded by a roof of wood, which is supported by eight marble columns. The columns of the porticos and the pavements of the same are likewise of marble. The portico on the side towards Mecca has three rows of columns ; those on the other three sides have only two. The spaces between the columns of the front row on each side of the court, except the side opposite the principal portico, are closed to half the height of the columns by partitions of wood, of which every alternate partition has a door. The great portico is particularly handsome. Its wall is adorned with slabs of coloured marbles, and the niche is richly and tastefully lined with similar materials. The pulpit, to the right of the niche, is of wood beautifully carved. Opposite the niche, but in the front aisle, hangs the brazen lantern, surrounded by small glass lamps. The roof is of carved wood, painted and gilt. At the left extremity of this portico, near the grand entrance of the mosque, is the tomb of the royal founder and of his son

Ibrāhīm, in a square hall under the great dome. Others of the Sultān's family are buried in a hall at the other extremity of the great portico.

This fine building is not kept in good order, as, according to the Nāzir (or warden), the funds were insufficient.

CHAPTER VII

THE MOSQUES OUTSIDE 'THE CITY'

THE great mosque of the *Sultān Hasan* is remarkable, not only for having the loftiest minaret and walls of any mosque in Cairo, but also for its architectural beauty. It is both a collegiate and a sepulchral mosque, and was founded by the Sultān Hasan in 757 (A.D. 1356). The Sultān purposed building four minarets, three of which were finished; but one of these, which was over the entrance, fell down, and about 300 poor children in an adjoining school were crushed to death under the ruins. The other two *mād'nas* remain in the present day. The fall of the *mād'na* which was over the entrance was considered ominous, and it happened that thirty-three days afterwards the Sultān was killed [1361].

This mosque, being opposite the Citadel

and very near to it, was often made use of as a battery; for when there was any disturbance in the state, the disaffected Emīrs would ascend to the roof, and thence direct their missiles into the Citadel. In consequence of this, the Sultān Barkūk caused the stairs of the two mād'naṣ leading to the roof to be broken down, as well as the apartments of the doctors, and also destroyed the platform before the entrance and the steps that led up to it, closed the great door, and converted one of the windows into a door. The mueddins being unable therefore to ascend to the galleries of the mād'naṣ, chanted the call to prayer upon the steps leading up to this new door. These dilapidations and alterations were made in the year 793 [1391]. The great brazen door and a lantern of brass which was in the interior were sold to the Sultān el-Muayyad, who appropriated them to his own mosque, as before related. In the year 825 the platform and the stairs were rebuilt, and the call to prayer was again made from the two minarets.

This noble building stands on an irregular rocky acclivity. Its principal front, which

is on the highest part of its site, faces the great gate of the Citadel, and is seen to great advantage from the intervening square. What we most admire in this aspect of the building, besides the general magnitude of the sumptuous pile, are its lofty mād'nas (the taller is nearly three hundred feet in height from the ground), its large dome, and the bold cornice which crowns the walls. The grand entrance is next the Market of Arms, and resembles that of el-Muayyad, but is more richly ornamented. Its front is not in the same plane with the rest of the side of the building, nor in a parallel plane, but inclines outwards, as if to agree with the curve of the street, and there is much irregularity in the plan of other parts of the mosque.

By long and obscure passages we enter a square court paved with coloured marbles. In the centre is the *meydaä*, or tank for ablution, over which is a cupola of plastered brick, supported by eight marble columns. Near this is the *hanafiya*, a smaller, octagonal cistern, with spouts round it, and likewise crowned by a cupola. This is for the use of the sect of the Hanafīs, as they must

perform the ablution with running water. On each side of the court is a hall [or deep recess], arched over, and open in front. That which is opposite the entrance is the largest, and, being in the direction of Mecca, is the place of prayer. The arched roof, which is about seventy feet in width, is of brick, and plastered, as are also the others, and from it are suspended a vast number of small glass lamps, and two large lanterns of brass, one considerably larger than the other, both surrounded by glass lamps. Around the three sides of this great hall is an inscription from the Korān in large Kufic characters. The lower part of the end wall, and its niche, to the right of which stands the pulpit, are faced with marbles of various colours. Immediately beyond is the tomb-chamber, having two entrances, the door of each covered with fretwork of bronze very beautifully executed. The tomb, which is of white marble, is in the centre, surrounded by a railing of wood. The walls of this apartment were richly adorned with coloured marbles, to the height of about twenty-five feet, but many of the slabs have been broken down. Around it,

above the marble casing, is inscribed the Throne Verse,¹ in large letters of wood, gilt, upon a light blue ground. The windows are of coloured glass. The chamber is surmounted by the great dome, constructed of brick, and supported partly by woodwork, which consists of several series of arches, filling up the upper part of each angle of the chamber so as to alter the form by degrees from a square to a circle, and beautifully carved, painted, and gilt.

In the southern part of Cairo is the mosque of *Ibn-Tūlūn* (at the present day generally called *Gāmi' Teylūn*), one of the most noble and interesting monuments of Arabian architecture now remaining, and the only one in Egypt anterior to the times of the Fātimids which has not undergone great alterations in later ages. Of the many edifices that adorned the magnificent though small town of el-Katāi' this is the only one remaining. Though now included within the modern metropolis of Egypt, it was built nearly a century before the foundation of el-Kāhira.

¹. The 256th verse of the 2nd chapter of the Korān.

The following is an abstract of el-Ma-krīzy's history of this building :—

The site of this mosque is called Gebel Yeshkur [a flat-topped, rocky eminence]. It is celebrated as a spot where prayer is specially answered, and it is said that Moses (on whom be peace !) held converse here with his Lord. Ibn-Tūlūn founded this edifice after the building of el-Katāi' in 263 [A.D. 876-7], and defrayed the expenses with a treasure which he found upon Mount Mukattam. He originally wanted three hundred columns for this building, and was told that they could not be procured, unless he would take them from the numerous churches in the country, which he declined doing, though he was at a loss to contrive other means. This being told to his chief architect, a Christian [Copt], who had incurred his displeasure and was then in prison, this man wrote to the Prince, informing him that he would undertake to build a mosque of the desired size without any columns,¹ excepting the two columns of the niche ; the Prince

¹ From this we may infer that piers had not before been used instead of columns in the construction of mosques.

therefore ordered that he should be brought before him. He came in a pitiful plight, his hair having grown so that it hung over his face. 'Woe to thee!' said the Prince. 'What is this that thou sayest respecting the building of the mosque?' 'I will draw the plan to the Prince,' replied the Christian, 'that he may see it with his eyes, without any columns but the two columns of the niche.' So they brought him skins, upon which he drew the plan. The Prince approved of it, ordered that the Christian should be set at liberty, clothed him [with a robe of honour], and gave him 100,000 dīnārs [about 65,000*l.*] to expend in the prosecution of his undertaking, which he commenced without delay, and successfully completed. Lamps were hung in the mosque by chains, mats were spread upon the pavement, the chests with the *mus-hafs* [copies of the Korān] were brought there, and the readers and doctors established themselves in the places allotted to them. The Christian was rewarded with 10,000 dīnārs, and handsomely maintained until he died. . . It is further stated that this mosque was built because the mosque of el-'Askar was not

sufficiently large to contain conveniently the numerous soldiers and slaves of the Prince on the Friday. Ibn-Tūlūn desired that his new mosque should be a structure of such a kind that if the town were burnt it should remain uninjured ; he was therefore advised to construct it with mortar and cinders, and with red brick, well burnt, and not to make use of marble columns, because they would not withstand fire. . . In the centre of the *sahn* [or court of the mosque] was [afterwards] made a marble basin, and over it a painted dome supported by marble columns. This was destroyed by fire in the year 379, and restored in 385 [995] by order of the Khalīfa el-'Azīz, son of el-Mo'izz. . . At the time of the great famine, in the reign of el-Mustansir, when el-Katāi' and el-'Askar fell to decay, the houses around this mosque, and the greater part of the mosque itself, experienced the same fate ; and the Magh-raby pilgrims sojourned there, with their camels and merchandise, on their way to and from Mecca : but since that time it has been repaired on several occasions.¹

¹ M., ii. 265-9.

Its exterior is plain. It is surrounded on three sides by a high wall, about fifty or sixty feet distant, which, as well as the walls of the mosque itself, is surmounted by a rich kind of crown-work. The space which this building occupies is about 400 feet square. It encloses a spacious court, in the centre of which is a massive building, surmounted by a dome of plastered brick. The lower part is of stone, of which the alternate courses are coloured red. This building contains the tank for ablution. The court is surrounded by arcades. On the side towards Mecca are five rows of arches supported by piers; on each of the other three sides only two rows. Both the arches and their piers are of brick covered with plaster. The former are *pointed*. The angles of the piers are each rounded in the form of an engaged column, with a capital. The ornaments of the arches, and those which surround the windows, &c., are all of plaster. The windows (of which there is a row along the upper part of each side of the building) are of stone, with apertures which compose intricate and curious patterns, without any glass. Each has a pointed-arched top. Above the

windows, next the roof, is an inscription from the Korān, carved in wood, in the old Kufic character, along each side of the mosque. The roof is of wood, and is now in a very ruinous state, several portions of it having fallen down. The arcades on the side towards Mecca constitute the principal place of worship, in which mats are therefore spread.¹ This part is separated from the rest of the mosque, having a partition of wood across each archway along the front next the court, and also at each end. These partitions are nearly the height of the piers, and some of them have doors. The pulpit is of wood, richly and curiously carved. At each angle of this side of the building is a small mād'na, from one of which we obtain a good view of the mosque. It is, however, dangerous to walk over the decayed terraces from the great mād'na to this, a distance of about 600 feet. The great mād'na, which has a winding staircase around it, and is constructed of stone, is on the north-western side, and not otherwise connected with the

¹ Few of the mats are kept clean enough for persons to pray upon them, as the mosque is now but little frequented and greatly in want of repair.

mosque than by an arch, over which is a way to the terraces above the arcades.

This mosque contains the oldest *pointed arches* of which the date (A.D. 876-7) can be satisfactorily established, older by more than two centuries than any that we have in England. The great arches are but slightly pointed; those of the windows of the exterior walls and those between the great arches are less obtuse. They are all constructed of brick and covered with plaster, as is the whole of the mosque, with the exception of the building in the centre and the great mād'na. There are in the Mikyās (or Nilometer) of the island of er-Rōda some pointed arches which, in all probability, are about twelve years older than those of the above mosque, though they cannot be so clearly proved to be of that age. We may fairly infer that they were built by the same architect.

Near the mosque of Tūlūn is an old castle or palace called *Kal'at el-Kebsh*, or the Castle of the Ram, situated upon a rocky elevation. Some of the people of Cairo pretend that this was built by one of the Pharaohs, but el-Makrīzy, who calls this building *Menāzir*

el-Kebsh, or the 'Belvederes of the Ram,'¹ asserts that it was built by el-Melik es-Sālih Negm-ed-dīn Ayyūb, about three or four or more years after 640 [*i.e.* about A.D. 1245]. 'After the time of el-Melik es-Sālih it continued to be one of the royal residences. Here dwelt the 'Abbāsīd Khālifa el-Hākīm, when, having come from Baghdād to the Citadel [of el-Kāhira], he was installed by el-Melik ez-Zāhir Beybars. In 723 [1323] Mo-hammad ibn Kalāūn pulled down and rebuilt the Menāzir, and made a conduit to supply water to the building, and added many apartments and a stable. He also celebrated there the nuptials of his daughter. . . . Afterwards, the Emīr Suyurghatmish [who died in 759] dwelt there, and built the gate which remains in the present day, and the two [round-fronted] towers which' are on either side of the gate. . . . El-Melik el-Ashraf Sha'bān caused this building to be [partly] pulled down, and it remained a ruin without inhabitants until the year 775 [1373-4], when people built houses in it; and in that state it remains in the present day.'

¹ M., ii. 133.

Its principal front is on the north, towards a wide street, and is very lofty, and constructed of massive stones, which give it an appearance of great antiquity; and as it is for the most part built against the perpendicular face of the rock, it has no windows but those of modern habitations which have been constructed upon the top. The great doorway, which is walled up, is between two half-round projections, and to the left of this is a similar projection, but not so high, with a flat top, which is called the *Mas-tabat Far'un* or *Kursy Far'un* (the Seat of Pharaoh). To this high throne Pharaoh is said to have ascended by a ladder, of which the steps were alternately of silver and gold, and from thence to have addressed his people. This tradition, absurd as it is, inclines me to believe that there was an ancient building on the same spot, and that the massive front above described may be in part a relic of such an edifice. The interior is occupied by modern houses, composing a distinct quarter, which is entered from the east. At the left extremity of the principal front is a deserted mosque. Its entrance is walled up; and under a flight of steps leading up to it is

a wide niche or recess, in which was a beautiful sarcophagus that was carried away by the French, and is now in the British Museum.

The sepulchral mosque of the *Seyda Zeyneb*, or *Sitta Zeyneb*, daughter of 'Aly, in the south-western quarter of the town, near the canal, is one which is much revered on account of the sanctity of the lady buried there. This mosque, though not very large, is much ornamented, and kept in very good order. It was rebuilt in 1174 (A.D. 1760-61) by 'Abd-er-Rahmān Kikhya. It was afterwards pulled down (whether entirely, or only in part, I do not know) and rebuilt by the Mamlūk 'Othmān Bey et-Tambūrgy, and was finally repaired and enlarged by the Grand Vezīr, after the expulsion of the French from Egypt. The tomb is in a dark, closed apartment. Visitors repeat the Fātiha in the passage, standing before a brass-grated window of this apartment, through which they have a faint view of the railing which surrounds the tomb. The place of worship is spacious and handsome, the side towards Mecca richly adorned with inlaid marbles of various colours. It is separated from the rest of the building by a high screen.

In a small suburb at the southern extremity of the metropolis is the sepulchral mosque of the *Seyda Nefīsa*, the great-great-granddaughter of 'Alī and of Fātima the daughter of the Prophet. The *Seyda Nefīsa* was highly revered for her piety, and the visiting her tomb is considered a meritorious act. The mosque occupies the site of her house. Like that just before mentioned, it was rebuilt by 'Abd-er-Rahmān Kikhya. From the place of worship we descend a flight of steps into a side apartment, carpeted, and furnished with a dīwān. In a recess in this apartment is the tomb, surrounded by a railing of wood inlaid with mother-of-pearl.

The sepulchral mosque of the *Seyda Sekīna*, daughter of the martyr Hoseyn, is also in the southern part of the capital. This is a small, plain building, and the niche is in a corner, as there is no side facing Mecca. The tomb, like that of the *Seyda Zeyneb*, is in a dark, closed apartment with brass-grated windows.

There are several mosques of less celebrity which are very worthy of examination, such as that of *el-Māridāny*, a large and handsome building founded in 738 (A.D. 1337-8);

the mosque of *Sheykhū*, built [in 1355] in the same period as that of the Sultān Hasan; and the mosque of *Iskender*, which has four fine granite columns and a marble pulpit, and was built by Iskender Pasha, who began to govern in 963 (A.D. 1556).

The *sebīls*, or public fountains, are mostly built upon nearly the same plan. The front is semicircular in form, having three windows with brass gratings. Within, beneath each window, is a trough, which is filled with water from a large cistern. A person who would drink thrusts his hand through one of the apertures, and fills a brass mug, which is fastened by a chain to one of the bars. Three or more steps lead up to the windows. There is a wide wooden coping, or cornice, above the windows, and above this coping is a public school-room, similar to those of the mosques, but having a projecting front, like the lower part of the building, with pillars and arches of stone or wood, or of both, and a low railing. At the top is a wide coping, as below.

Some of these fountains are very handsome, being partly cased with black and white marble alternately, and, in the wooden

parts, tastefully painted. Some sebils have two small pipes of brass projecting, each about an inch, from a marble slab which is inserted in the front of the building. The interior extremity of each of these pipes turns downwards, and dips into a trough ; so that a person sucking at the other end draws the water into his mouth. There are many small sebils which have only this apparatus. The cisterns of the sebils are filled once in the year, during the season of the inundation, from the canal, which is then quite full. Any person may take a draught of water to quench his thirst at any season of the year from the public fountain ; and during the latter part of June and the first two or three days of July the people are allowed to fill their water-skins or pitchers at the sebīl ; and none need pay for this but those who can well afford to do so, for during the first fifteen days after the commencement of the rising of the Nile, the water of the river, which is then very turbid, is considered unwholesome.

The public fountains of Cairo are very numerous, and almost every one has a school attached to it. Some sebils built in the time

of the Mamlūks are particularly handsome ; those erected in the present century are often sumptuous, but not so elegant. I may also here remark that the art of architecture has much declined since the commencement of the present century ; for in the latter part of the last century some mosques were erected or repaired in as good style as any built before that time ; but since the Turkish style has become fashionable the beautiful Arab style has fallen into disuse. None of the architects of Cairo, except perhaps some very old men, could construct edifices in the old style

CHAPTER VIII

THE CITIES OF THE DEAD

El-Gebel el-Mukattam, or Mount Mukattam,¹ the mountain which raises itself behind Cairo and its Citadel, is composed of a light

¹ El-Makrizy (i. 124) and other Arab historians assert that this mountain, in the opinion of some, derives its name from its being destitute of trees or other plants, *mukattam* signifying 'cut' or 'cropt'; for some say that it was once covered with trees, which were miraculously transferred to the mountain of Jerusalem! They also affirm that Mūsā (Moses) prayed there, and that every tree of the mountain bowed when he did the same; and that he prayed and held converse with his Lord at the place where the quarries are now. Hence this mountain is regarded with particular veneration, and the tract along its base has therefore been chosen as the burial-place of the Muslims of the metropolis. Others say that it is called *Gebel el-Mukattam* (that is, without the article *el* before the first word), and that this name is derived from

yellowish, calcareous rock, full of, and sometimes almost wholly made up of, testaceous fossils, chiefly nummulites. A strong fort has been constructed by Mohammad 'Aly upon the flat top of the mountain. We ascend to this fort by a steep causeway upon narrow and lofty arches. There is also upon the mountain a small, half-ruined mosque, not far from the fort, to the garrison of which it serves as a place of worship. In the western face of the mountain are many ancient grottoes, of small dimensions, and not easily accessible. They were originally sepulchres, but would appear to have been, at some period, the residences of hermits or persecuted Christians. A little way up the northern side is the ruin of a small building, which was surmounted by a cupola, and called, on account of its airy situation, *Kubbat el-Hawā*, or the Cupola of the Air.

A considerable tract on the north of Cairo is occupied by gardens, surrounded by low,

Mukattam the son of Misr or Misraim (though some say that no such person ever existed); or from a philosopher called Mukeytām, who lived in the time of Misraim, and who prosecuted the study of chemistry (or rather alchemy) upon this mountain.

rude walls of stone. They abound in palm-trees, bananas, prickly-pears, pomegranates, oranges, citrons, limes, &c., all planted without any order. In the same quarter is the great ruined mosque of *ez-Zāhir Beybars*, the Mamlūk Sultān, founded in 665 (1268). It occupies about the same space as that of el-Hākim, and its plan is also similar, a square building enclosing a court. The French used it as a fort. There are also several lakes on the north of the metropolis. In one of these (called *Birket er-Ratly*¹) many lotus-plants are seen in blossom in the month of September. The lake at that season is quite full; soon afterwards it dries up, and the ground is then sown with corn. The water flows into the bed of this lake from the western canal, during the season of the inundation. Opposite the great gate called Bāb-en-Nasr is a spacious cemetery, in a desert spot. It contains no very handsome tombs. They are mostly whitewashed. Some are decorated with red and green paint. Among

¹ 'The lake of the maker of pound-weights;' so called because there formerly lived by it a man who made iron *ratls*, or pound-weights. (El-Makrizy.)

them is that of the traveller Burckhardt. The remains of el-Makrīzy also lie in this burial-ground.

The great Eastern Cemetery [erroneously called 'the Tombs of the Caliphs' by travellers] is situated in the sandy and desert plain between Cairo and Mount Mukattam, and reaches far into the desert in a northerly direction. This is more remarkable than the Southern Cemetery, as it contains the tombs of many Mamlūk Sultāns.

Some of these royal sepulchres fully equal the finest mosques of Cairo, especially those of the Sultāns Barkūk and Kāit-Bey. The cemetery itself, or rather the central part of it, is commonly called 'Kāit-Bey.' The sepulchral mosque of the *Sultān Barkūk* is a very large and noble structure. It was built by his son and successor Farag, who began to reign in 801 (A.D. 1398-9). The principal entrance is on the northernmost side, near the angle of the front, beside which is a *sebīl*, or public fountain (at the angle of the building), with a school-room above it. The space which the building occupies is a square of about 200 feet or

more in width. It contains a large court, with a fountain for ablutions in the centre. The court is surrounded by arcades, the arches of which are supported by pillars or piers of an octagonal form. On the side towards Mecca are three rows of these pillars. The pulpit is of stone, very tastefully sculptured. At each angle of this side of the building is a large square hall, surmounted by a square dome of stone. Both of these correspond in size and in decorations; their walls are ornamented with inscriptions from the Korān, and with inlaid coloured marbles around the lower part, and each contains two tombs. In that on the left is the tomb of the Sultān, of white marble adorned with inscriptions; the other tombs are those of three Sheykhs, or devout men, who were buried there before the mosque was built, and near whose remains Barkūk desired that his own body should be interred. Part of the northernmost side of the building consists of apartments for poor persons and travellers, and upper apartments for women. Many poor persons lodge there, and receive alms from those who visit the mosque. There are two beautiful minarets, but the upper part of

the southern one fell in the shock of an earthquake in 1847.

The sepulchral mosque of *Kāit-Bey*, though not on so grand a scale as that of *Barkūk*, is extremely beautiful. It is constructed of stone, the alternate courses coloured red. The richness and elegance of its minaret and dome are particularly remarkable. The Sultān *Kāit-Bey* (A.D. 1468—96) built this mosque and a number of alms-houses adjacent to it. On the left of the entrance is a *sebīl*, with a school-room above it. A grand hall, the place of worship, occupies the main part of the building. We pass through this to the apartment of the tomb, which is of a square form and very lofty, surmounted by the great dome. In the centre of the Mecca side is a niche, before which is the tomb, surrounded in front and on the right and left by a railing of wood, which unites with the wall. There are two blocks of granite which bear the supposed footmarks of the Prophet, one on each side of the screen.

In the neighbourhood of this mosque are many alms-houses besides those built by *Kāit-Bey*, and a great number of persons

reside in them. In the tract extending towards the Citadel the tombs are very near together. This district of the burial-ground is called the cemetery of the *Mugāwirīn*, from its having been chosen as the principal place of burial for the students of the Azhar. Several roads traverse it, the tombs forming streets in this City of the Dead. All is desert ; not a spot of verdure is seen in any part ; and, except near the mosque of Kāīt-Bey, we meet scarcely any persons here, save on the Friday morning, when the tombs are visited by the relations and friends of the dead. Then many women are seen, carrying each a palm-branch, which is placed upon the tomb or stuck upright upon it or beside it. Tents are sometimes pitched for the women. On these occasions also companies of darwīshes repair to the tombs of some of their fraternity, and, surrounding the monument, repeat, until they are exhausted, *La illāha illa 'llāh* (There is no deity but God) and similar phrases, keeping time with each other, and accompanying each accented syllable with a motion of the head and body. Every person on visiting a tomb recites the opening chapter of the Korān.

On the south of Cairo is another spacious cemetery, called *el-Karāfa*. This does not contain such grand sepulchral mosques as the *eastern* cemetery, but it is even more extensive, and many of its tombs are very sumptuously adorned. This cemetery also is in a desert tract, and intersected by several roads. Many of the Beys of the Mamlūks are buried here. The general style of such a tomb may be thus described. Over the vault is a square or oblong structure of masonry, about three or four feet high. Upon this is an oblong marble tomb, with inscriptions and ornamental sculptures, which are sometimes gilt or painted; and at the head and foot is an upright *stela* of marble: the former of these (that at the head)¹ also has an inscription, and at the top a carved turban or skull-cap. (A flat, spreading, circular top to the *stela* marks the tomb of a female.) The tomb is surmounted by a cupola, or pyramidal roof, with marble columns. The tomb of an ordinary person is not surmounted by a cupola, and is con-

¹ The corpse is placed with the right side towards Mecca, and the face is turned in that direction.

structed of the common stone of the neighbouring mountain. A small, plain, square building, covered by a whitewashed dome, generally encloses the tomb of a Sheykh renowned for piety. Many a wealthy person purchases a plot of ground for the burial-place of himself and his family, and surrounds it with a wall, within which he erects a small house, for the convenience of those who visit the family tombs. Some of these private enclosures (which are very numerous in the Karāfa) contain gardens, or a few trees, which have a very pretty appearance in the midst of tombs and desert. The southern part of the Karāfa is called the cemetery of the Imām, because it contains the tomb of the celebrated *Imām esh-Shāfi'y* (who died in 819 A.D.), the founder of the sect of the Shāfi'īs, to which most of the Cairenes belong. A small mosque was originally built over his tomb; but it was pulled down, and rebuilt on a larger scale, in 366 (A.D. 976-7), soon after the foundation of el-Kāhira. This second edifice was burned when el-Fustāt was set on fire, in 564 (A.D. 1108-9), and nothing remained of it but its niche. Shortly afterwards it was again rebuilt. It

is an undecorated, whitewashed building, surmounted by a large dome cased with lead. This was repaired and recased by 'Aly Bey, the famous Mamlūk chief, who died in the year 1773, and is buried in the Karāfa. Above the dome (just beneath the crescent) is the model of a boat, which appears like a vane. This is filled once a year, on the birthday of the Imām, in the month of Sha'bān, with an *ardebb* (or five bushels) of wheat, which is left to be eaten by the birds. Close to this building, on the north side, is a low structure containing the tombs of Mohammad 'Aly's family. His first wife, and their sons Tūsūn Pāsha and Ismā'il Pāsha, and many other members of his family lie here, under handsome marble tombs gaudily adorned with gilding and painting.

In the southern part of the Karāfa, not far beyond the tomb of the Imām, is a wide, shallow pit, with a pool within it, which is called '*Eyn es-Sīra*, 'The spring of abiding water,' whither diseased persons resort to bathe their limbs and drink the water, which they say, restores them to health; and they attribute this miracle to the proximity of the tomb of the Imām. The water is said to be

brackish, and remains at the same height, or nearly so, throughout the year.

In the tract between the Karāfa and the mountain are many pits, generally from about five to ten feet square, cut in the rock. They are doubtless descents to catacombs in which mummies were deposited. Some of them are very deep, but all are more or less filled with stones and sand. They show that this tract was the burial-place of Egyptian Babylon, which was W.S.W. by the river.

CHAPTER IX

THE ISLAND OF ER-RŌDA

IN the western environs of Cairo are many gardens and some lakes. Here formerly were lofty mounds of rubbish, which kept good air from the town and intercepted the view. All the animals that die in Cairo are cast out upon the mounds of rubbish, where they are quickly devoured by vultures, kites, and dogs. On the bank of the river, a mile to the south of Būlāk, are the palace of Ibrāhīm Pāsha and that of his harīm, large white buildings with glass windows, in the usual style of Turkish palaces in Egypt. A little to the south of these, and like them by the river, is the *Kasr el-'Eyny*, an extensive square building surrounding a court. It was formerly a palace, now it is a medical college. It takes its name from el-'Eyny, a

celebrated learned man, the site of whose mansion it occupies. To the south of this building is a small convent of darwīshes, picturesquely placed by the river, and half concealed by foliage. It is called *Tekiya el-Bektāshīya*, and was originally destined for Persian darwīshes. Proceeding still in the same direction, by the bank of the river, we arrive at the entrance of the *Khalīg*, or Canal of Cairo,¹ which is here crossed by a bridge.

¹ See above, p. 73. 'It was known,' says el-Makrizy (ii. 130), 'in the beginning of el-Islām, by the name of *Khalīg Emīr-el-Muminīn*, 'the Canal of the Prince of the Faithful,' and the common people call it in the present day *el-Khalīg el-Hākimy*, and *Khalīg el-Lulua*. It is an ancient canal, and was originally dug by order of Tūtīs [or Titūs] the son of Māliya, one of the kings of Egypt, who dwelt in the city of Memphis. It was he in whose time Abraham—the blessings of God be upon him!—came into Egypt; and he it was who took from him his wife Sarah and Hagar the mother of Ishmael—the blessings of God be upon him! And when Abraham expelled Hagar and her son to Mecca, she sent to Tūtīs informing him that she was in a barren place and begging for succour: so he ordered that this canal should be dug, and sent to her vessels laden with corn and other provisions to Jidda, and gave life to the people of the Hijāz. Afterwards,

A little to the south of the entrance of the canal is the Aqueduct (*el-Megra*), by which the Citadel is supplied with Nile water. It commences from an hexagonal building, about 60 or 70 feet in height, called the *Seba' Sawāky* (or Seven *Sākiyas*), though it contains but six of those machines, which raise the water to the top of the aqueduct. The whole length of this fabric, from this

Andarūyānūs, who is known by the name of Adrian, one of the kings of the Romans after Alexander the son of Philip the Macedonian, remade this canal, and vessels passed along it again : and this was before the Flight of the Prophet above 400 years. Again, 'Amr ibn el-'Āsy—may God be well pleased with him !—remade [or cleared out again] this same canal, when he conquered Egypt and its capital, and he expended six months in the prosecution of this work. Vessels then navigated it again, to transport provisions to the Hijāz, and it received the name of Khalig Emīr-el-Muminin, that is, [the canal] of 'Omar ibn el-Khattāb—may God be well pleased with him ! It was he who ordered the work. Vessels continued to navigate it from Fustāt Masr to el Kulzum, which was on the coast of the Eastern Sea [the Red Sea], near the place which is known in the present day by the name of es-Suweys [Suez] ; and the water of the Nile flowed into that sea at the city of el-Kulzum until the Khalifa el-Mansūr stopped up the canal, in 105 [A.D. 723-4], and it became as it is in the present day.'

building to the Citadel, is about two miles. The channel is supported by narrow stone arches, gradually decreasing in height, the ground slightly ascending towards the Citadel. Near the end of its course, the water passes through a channel underground into a well in the Citadel. Both the sākīyas and the Megra or Aqueduct (as I learn from el-Ishāky's history), were built by el-Ghūry, and therefore in the beginning of the 10th century after the Flight (or the 16th of our era).¹ I am informed that the old aqueduct was of wood; and, as it needed frequent repairs, el-Ghūry pulled it down, and built a new one of stone.

¹ El-Makrīzy, who lived before el-Ghūry, writes :—
'All the water in the Citadel is from the Nile, and is raised from place to place, so that it flows to every part where it is wanted in the Citadel. The kings have taken great pains in the construction of hydraulic machines to convey the water from the Nile to the Citadel. El-Melik en-Nāsir Mohammad ibn Kalāūn constructed, in the year 712, four water-wheels by the river Nile, by means of which the water was conveyed as far as the wall of the metropolis, and from thence to the Citadel. . . The Emir Yelbugha es-Sālīmī, in the year 812, repaired the aqueduct which conveys the water in the present day.'

To the south of the aqueduct is the town of Masr el-'Atika, stretching along the bank of the Nile to the length of rather more than a mile ; the principal houses are towards the Nile and the island of er-Rōda. *Gezirat er-Rōda* (the Island of the Garden), so called from its plantations and its high state of cultivation, is about a mile and three quarters in length and a third of a mile in breadth. The branch of the river between it and Masr el-'Atika is very narrow, and when the Nile has been at the lowest has sometimes become quite dry. Er-Rōda was anciently surrounded by a wall with towers, which 'Amr ibn el-Āsy partly destroyed when he took this island from the troops of the Roman governor, who had retired hither from the Kasr esh-Shema'.¹ During the early ages of el-Islām there was a bridge of boats from el-Fustāt to the

¹ On one side of the island, at the part opposite el-Giza, are considerable remains of a massive wall with round towers, built of brick, with several layers of stone, exactly similar in construction to the walls of the Kasr esh-Shema' and those of Nicopolis near Alexandria, both of which are known to be the work of the Romans.

island, and from the island to el-Gīza. In 97 (A.D. 715-16) Usāma Ibn Zeyd built the first Mikyās (or Nilometer) of er-Rōda on the same plan as the present one. In 263 (A.D. 876-7) Ibn Tūlūn built a fortress upon the island as a place of security for his treasures and women, being threatened with an invasion by an army of the Khalīfa of Baghdād, of whom he had rendered himself independent; but this building was, by degrees, undermined and washed down by the river. He also made there a *Sinā'a* or dockyard. The Khalīfa el-Āmir built upon the island a strange kind of pavilion, or pleasure-house, called the *Hōdag* (camel howdah), for a wife to whom he was ardently attached, and who was an Arab girl of the Desert, to humour her fancy for her former mode of life. Under the Fātimids er-Rōda had become extremely populous; it contained a considerable town, with numerous mosques. It was subsequently adorned with many fine buildings, particularly the palace of Negmed-dīn, which was called the Castle of er-Rōda, and which was contiguous to the Nilometer. Er-Rōda now contains several pleasure-houses belonging to Pāshas and other

wealthy Turks of the metropolis. The garden of Ibrāhīm Pāsha occupies about one half of the island; it is beautifully laid out in the English style under the superintendence of Mr. Trail, a Scotch horticulturist. At its southern extremity is the *Mikyās*, with other buildings contiguous to it.

The first *Mikyās* of er-Rōda, built by Usāma, was washed down by the river, or, as some say, was pulled down by order of the Khalīfa el-Māmūn, who founded a new one about the beginning of the third century after the Flight (A.D. 815); but it was not finished by him, but under the Khalīfa el-Mutawekkil, in 247 (A.D. 861), and it received the name of the 'New *Mikyās*.' 'This is the building now existing,' says el-Ishāky in his history, which he has brought down to the year 1032 [A.D. 1622]. In 259, Ibn-Tūlūn went to inspect the *Mikyās*, and gave orders for repairing it, which was done; 1000 dīnārs (about 650*l*.) were expended upon it. He also built, in the dockyard of the island, another *Mikyās*, which was soon after destroyed. The Khalīfa el-Mustansir is said to have caused some trifling repairs to be done to the Nilometer when he built the

adjoining mosque in 485 (A.D. 1092-3); but it has undergone very slight alterations since the time of el-Mutawekkil. It was repaired in some parts by the French, and shortly after their expulsion from Egypt Mohamammad Pāsha Khusruf carried on the work. The name of *Mikyās* (which signifies "a measuring instrument," and therefore properly belongs to the pillar by which the rising of the Nile is measured) is given both to the pillar and the building which contains it. The walls of the apartment, or I should rather say of the well, in which the pillar stands, rise but little above the level of the island. Its interior is about 18 feet square and 40 deep, and there are steps around it from the top to the bottom. The pillar stands in the midst. It is of white marble, and of an octagonal form. It appears to have been originally a single block, but it has been broken in the middle, at which part it is surrounded by a band of copper or other metal. Each of its faces is divided into 16 cubits, and each of these is subdivided into 24 digits. The cubit of the *Mikyās* is 21 inches and one third; therefore the whole height of the pillar is nearly 28 feet and a

half. A beam stretching across the well rests upon the top of the pillar, and serves to secure it from falling. On each side of the well is a recess, about six feet wide and three deep, surmounted by a *pointed* arch, probably twelve years older than those of the mosque of Ibn-Tūlūn. Within that which is on the eastern side is the mouth of one of the conduits by which the water enters; this conduit passes under part of the site of the palace of Negm-ed-dīn. There is another beneath it, and a third on the southern side, considerably below the low-water mark. Over each of the said pointed arches is an inscription of one short line, in old Kufic characters; and a similar inscription, a little above these, surrounds the well. They are merely passages from the Kurān, and contain no date. It is, however, almost certain that they are not of a later period than that of the completion of this building by el-Muta-wekkil.

The Mosque is on the west of the Mikiyās. It is entered on the north from a spacious court, surrounded by porticos. Over the door is an inscription which states that the Khalīfa el-Mustansir founded this mosque

in 485 (A.D. 1092-3). According to el-Ishāky it was rebuilt by the Sultān el-Ghūry, consequently in the early part of the 16th century.

The Mosque and the Mikyās and some remains of the old Palace are so united as to appear, when viewed from the river, as but one building. On the west are some stairs descending to the water. It was on these steps that Abū-Ga'far el-Murādy, a celebrated Egyptian poet, sat one day reciting his verses, when a peasant, observing him, was struck by the idea that he was a magician repeating a spell to stop the rising of the river; so without hesitation he pushed the unfortunate poet into the Nile, and he was drowned. This was in 338 (A.D. 949-50).

The palace of Negm-ed-dīn, which was called the Castle of er-Rōda (*Kal'at er-Rōda*), was founded in the year 638 (A.D. 1240-1) by the Sultān es-Sālih Negm-ed-dīn Ayyūb, the last but one of the kings of Salāh-ed-dīn's dynasty. It was situated on the east and north of the Mikyās. It had sixty towers, contained a mosque, and was adorned with columns of granite and of marble, which were taken from ancient tem-

ples. By order of el-Mu'izz Eybek et-Turkumāny, the first of the Mamlūk Sultāns, this castle was partly pulled down, but shortly afterwards the Sultān ez-Zāhir Beybars, his third successor, repaired it, and made it the residence of his Emīrs ; and in this state it remained about twenty years longer, till the Sultān Kalāūn, the third successor of Beybars, pulled it down, and took many of its granite and marble columns to adorn his sepulchral and collegiate mosques and hospital.

CHAPTER X

MASR EL-'ATĪKA

Masr el-'Atīka, though a small town, is very straggling. It occupies but a very small part of the site of el-Fustāt. At present [1847] the population is estimated at 4000, many of whom are Christians, who have their shops or counting-houses in the metropolis, and pretty country dwellings in this place, looking towards the Nile and the island of er-Rōda, or the town of el-Gīza. It is the port for many of the vessels which bring corn, dates, &c., from Upper Egypt and Nubia; and ferry-boats are constantly crossing the river between this town and el-Gīza, on the opposite bank. There are, in one part of the town, some enclosures which have long been used as granaries, the corn being piled up in the open air. They are surrounded by walls, constructed partly of stone and partly

of brick. Some persons have given them the name of "the Granaries of Joseph." They must, however, be of later origin even than the foundation of el-Fustāt; for, when that city was built, the Nile flowed by the side of the Kasr esh-Shema' and the Mosque of 'Amr. Masr el-'Atīka contains several mosques (most of which are in a state of ruin) and some agreeable gardens. The rest of the site of el-Fustāt is occupied by low though widely-spreading mounds of rubbish. Among these mounds are the Mosque of 'Amr and the Kasr esh-Shema' and other convents.

The *Gāmi*' 'Amr, or Mosque of 'Amr, is also called *el-Gāmi*' *el-'Atīk*, the Old Mosque, and *Tāg el-Gawāmi*', the Crown of Mosques, being the first that was built in Egypt. It has, however, been repaired and rebuilt so often, that by degrees it has been entirely altered. The building occupies nearly as large a space as the greatest mosques in the metropolis, its area being about 350 feet square. Its exterior merely presents high unplastered brick walls. On the north-western side are two entrances, over one of which (that to the right) is a small, mean

minaret, not of ancient erection ; there is a similar one at the southern angle of the mosque. The interior consists of a large, unpaved court, surrounded by porticos. In the centre of this court is a fountain for ablution ; an octagonal building, with two spouts on each of four of its sides, and a wide coping of wood, supported by eight marble columns. The portion on the side opposite the entrance (that is to say, on the side which is towards Mekka) has six rows of columns ; that on the right (or south-west) has three rows, that on the left four, and on the entrance side there is only one row. One of the columns (the second to the left of the entrance over which is the minaret, i.e., on the left of a person entering) has another placed behind it. It is said that a bad man cannot pass between these ; but so near are the two together that it is difficult even for a *thin* person to squeeze through. More than twenty years ago, a Turkish soldier stuck so fast between these two columns that he was nearly killed, and the space between them was for that reason filled up with bricks and mortar ; but these have been since removed. The columns are

all of veined marble; some of them differing a little from others in the height of the shaft, but made equal by the addition of a plinth, or an inverted capital, for a base. The capitals are of many different forms, having been taken from various ancient edifices, as were also the columns. These support arches, upon which rests a flat roof of wood. Across each arch is a slender bar of wood, from which small lamps were suspended; few of these lamps now remain. The floor of each portico is lined with slabs of limestone, and the walls are plastered and whitewashed. In the wall of the principal portico are two niches, plainly lined with small slabs of marble. One of these is in the centre, and to the right of it is the pulpit, which is of wood, with little ornament. Mats are spread between the wall and the nearest row of columns.

On the last Friday of Ramadān (the month of fasting) vast numbers of the inhabitants of the metropolis repair to the mosque of 'Amr, to say the usual noon-prayers. It is believed that God will receive with particular favour the prayers which are offered up in this ancient mosque; therefore,

when the Nile is tardy in rising and the people fear a scanty inundation and a consequent scarcity, the principal Sheykhs and Imāms and learned and devout Muslims of the metropolis are ordered to betake themselves to the mosque of 'Amr, to pray for an increase of the river, together with the priests of the various Christian churches and their congregations, and likewise the Jews; each of these persuasions arranged by itself, without the mosque. Public prayers were thus offered up for rain in this consecrated spot, by Muslims, Christians and Jews, in a time of unusual drought about twenty years¹ ago; and on the following day it rained.

The *Kasr esh-Shema'* is an old Roman fortress. It was the fort of Egyptian Babylon, and was the residence of the Greek army which was attacked and conquered by the Arab army under 'Amr. El-Makrīzy says,² respecting this building: 'This Kasr was illuminated with candles [in Arabic, *shema'*, whence its name] on the first night of every month; that is, on the sun's entrance into each sign of the Zodiac. On that night

¹ [*I.e.* during Lane's first visit to Egypt, 1825-8.]

² i. 287.

candles were lighted on the summit of the Kasr, and the people knew by the illumination that the sun had passed from the sign in which it was into another. The Kasr remained as it was first built until the desolation of Egypt by Bakht Nasr [or Nebuchadnezzar], the son of Fīrūz the Chaldean, when it became a ruin, and so continued 500 years, nothing remaining but its vestiges. When the Romans conquered Egypt, and obtained possession of it from the Greeks, it was placed under the government of Argālas, the son of Makrātīs, who rebuilt the Kasr esh-Shema'.

The area of this fortress is about a thousand feet from north to south, by six or seven hundred from east to west. Its walls are very lofty and solid, of brick, with several courses of stone, and with round towers. The old principal gate is on the south, between two large round-fronted towers. It is a wide, arched door, now walled up, with a pediment above it. Mounds of rubbish rise nearly to the top of this door. The present entrance is a small door on the western side (next Masr el-'Atīka). The interior is occupied chiefly by houses and

shops, which are entered from narrow lanes. Most of the inhabitants are Christians. The Kasr has within its walls several churches. In the western side, in the upper part of a lofty round tower, is the church of St. George, belonging to the Greeks. This is said to contain an arm of the saint; and it has a wonderful column, which (as the priests pretend) causes a lunatic to recover his senses if chained to it for a short time. There is also in the Kasr another famous church—that of St. Sergius. Beneath it is the grotto which is said to have been the retreat of the Holy Family. This grotto, which is scarcely large enough to contain two persons in a crouching position, is at the end of a subterraneous chapel, which has two rows of columns to support its roof, four in each row, and two entrances opposite each other, each having a descent of ten or twelve steps.¹

¹ El-Makrizy states, in his account of the Nilometer, that in the time of the domination of the Romans over Egypt there was a Nilometer within the Kasr esh-Shema', and that there were some remains of it in his time, behind the gate, on the right of a person entering. See above, p. 4.

The Egyptian *Babylon* was situated on a rocky hill, called in Arabic *esh-Sharaf*, on the south-east of the *Kasr esh-Shema'*. This eminence has a flat top, and abrupt quarried sides towards the Nile, which formerly washed its base; there is now a narrow cultivated strip between it and the river. El-Makrīzy quotes some passages respecting this place from the works of several ancient Arab writers, who plainly declare that this Babylon was the town which was also called *Masr*, which the Arabs under 'Amr besieged and took. He also shows that there was another fortress there, besides the *Kasr esh-Shema'*. The latter was on the north-west of Babylon, while the other was upon the hill; and this, being *within* the town, was particularly called by the Arabs 'the Fortress or Palace of Babylon' (*Kasr Bābelyūn*, or *Bāb el-Liyūn*): though it is clear that the *Kasr esh-Shema'* was the chief fortress and defence of Babylon, for several Arab historians give a circumstantial account of the siege of this stronghold by the army of 'Amr. There was on the southern part of the hill of Babylon a spacious square building, with very massive walls, which was called

Istabl 'Antar (the Stable of 'Antar). This was probably what the Arabs formerly called 'Kasr Bābelyūn.' It afterwards (like the Kasr esh-Shema') became a convent, but is now used as a powder magazine.

A little to the south of Masr el-'Atika are considerable remains of a very strong wall, which supported the bank of the river. It is constructed of brick and stone, exactly like the walls of the Kasr esh-Shema' and those of the island of Er-Rōda, and is, doubtless, of the same date. Here commences a row of very fine sycamores, which line the bank of the river all the way to the village of Athar en-Neby, a distance of about half a mile. This village, which is three quarters of a mile from Masr el-'Atika, derives its name, which signifies 'The vestige, or vestiges, of the Prophet,' from a small mosque, in which is a stone believed to bear the mark of the Prophet's foot.

El-Gīza (which is opposite to Masr el-'Atika and the southern part of Er-Rōda) is a small, mean-looking town. A small wall surrounds it on each side except that towards the river. When el-Fustāt was the capital of Egypt, el-Gīza was a large and

handsome town, and every Sunday a great market was held there, which was thronged by people from the neighbouring villages.¹ Still it has a good market, though the town has greatly declined.

¹ El-Makrizy.

NOTES

P. xii. *Plan*. On the early topography of Cairo reference should be made to the learned and elaborate essays of M. P. Ravaisse in the *Mémoires* of the Mission Archéologique française au Caire, T. i., iii.

P. 36. *Population of Cairo, 200,000*. This probably refers to 1828, for in the *Modern Egyptians* (1836) Lane estimates the population at 240,000, and the same figures, and also 248,000, are given in Mrs. Poole's *Englishwoman in Egypt* (1842).

P. 39. *Musallā el-'Īd*. A place where the special prayers were recited at the 'Īd or festival which followed the close of the fast of Ramadān. The Musallā here referred to was built by the Fātimid Khalifa el-Hākīm in A.H. 403 (1012-13). See el-Makrizy, ii. 455.

P. 41. *The Quarter of Bahā ed-dīn*, also called er-Reyhāniya (after a division of the Fātimid army), occupied the N.W. corner of Cairo.

P. 48. *The Mosque of en-Nāsir in the Citadel* has been neglected for centuries, probably ever since the Turkish conquest of Egypt. For a long time it was used as a prison, and 'high walls of rough rubble masonry were built in between the pillars' to form partitions. Latterly it served as 'a military storehouse where heaps of all kinds of articles were

piled up in confusion.' In 1884, however, Major, now Lieut.-Col. 'C. M. Watson, R.E., C.M.G., who was then Surveyor-General at the Egyptian War Office, had all the stores cleared out, and took down as much of the modern partitions as he considered could be safely removed. (See his paper on 'The Mosque of Sultan Nasir' in the *Journal of the Royal Asiatic Society*, vol. xviii.) Thanks to Col. Watson, the beautiful proportions and decoration of the mosque may now be appreciated. The remaining partitions, however, as he pointed out, ought to be removed as soon as the Commission for the Preservation of the Monuments can undertake the necessary architectural strengthening which their removal involves. It is hoped that this important work may be shortly taken in hand.

P. 88. *Barkūkiya Medresa*. Until lately this mosque was in a ruinous and dangerous state, and the liwān or sanctuary was closed. It has now, however, been completely and conscientiously restored by Herz Bey, the talented architect to the Commission for the Preservation of the Arab Monuments, with excellent effect—except that the colouring of the restored ceiling needs the mellowing influence of age. A still more successful restoration by Herz Bey is seen in the mosque of Abū-Bekr ibn Mazhar in the Berjuwān, founded in 1480.

P. 88. *Kalāūn*. It was the custom in Mamlūk days for emirs to take the oath of fidelity on the tomb of Kalāūn. The finest stucco decoration in Cairo is seen here.

P. 95. *The tomb-mosque of el-Ghūry* was restored some fifteen years since by Franz Pasha.

P. 95. The *liwān* of the *mosque of el-Muayyad* (1417—1420) has also been restored by Franz Pasha, but the other three sides are destroyed. The original colouring of the magnificent Naskhy inscriptional frieze has been discovered and restored, with superb effect, by Herz Bey.

P. 99. *Sultān Hasan*. Interesting discoveries have lately been made at this mosque. The old *meydaā* or place of ablutions has been unearthed at a low level outside the main building, and the original steps leading to the great entrance have been traced. Herz Bey has in the press a detailed historical description with architectural plans of the mosque, giving the results of his recent researches. With regard to the statement on p. 103, the stained glass of the windows has disappeared, and at present the glass is plain. The whole building stands in urgent need of thorough repair.

P. 108. *Ibn-Tūlūn*. It is not generally known that a tower with an external spiral staircase, like the great minaret of Ibn-Tūlūn, exists at Samarrā, on the Tigris, above Baghdād. It is about 200 feet high, and must have been built in the ninth century (about the same period as the mosque of Ibn-Tūlūn), when Samarrā was the temporary capital of the 'Abbāsīd Khalīfas. A sketch of the tower appears in Rich's *Kurdistan*, ii. 151. Artists from Persia and Mesopotamia frequently came to work in Cairo, where the

finest gates were built by architects from Edessa (see above, p. 42); the vanished mosque of the Karāfa, according to el-Makrizy, was built by a Persian and decorated by painters from el-Basra. The tiled minarets of en-Nāsir's citadel mosque are said to be copied from a model at Tebriz, and the mosque of Kūsūn was built by an architect from the same city.

P. 109. *Mikyās*. The statement that the pointed arches of the Nilometer are probably 'twelve years' older than those of the mosque of Ibn-Tūlūn should be corrected to 'sixteen years' older (A.D. 861 from 877). See 'Arabian Architecture,' by E. S. Poole, in appendix to Lane's *Modern Egyptians*, 5th ed. (1860), pp. 584-5.

P. 112. The *sarcophagus* removed from the Mastabat Far'ūn was presented to the British Museum by George III. in 1802, and is numbered 23 in the Egyptian Gallery. Dr. Budge states that it is the sarcophagus of Khensu-tef, the son of the lady Hetep-Amen, of the period of the XXVIth dynasty or a little later, about 550 B.C.

P. 112. Some plated doors from the mosque of *Seyyida Zeyneb* (restoration of 1760) are preserved in the Arab Museum at Cairo; and so is the carved prayer niche of *Sitta Nefisa*.

P. 113. *The mosque of el-Māridāny*, which has long been in a ruinous condition, is about to be repaired by the Commission for the Preservation of the Arab Monuments. It is a noble monument, with some admirable decoration and notable wooden lattice partitions.

P. 114. *The mosque of Sheykhū*, founded in 1355 on an unusual plan, contains a khānikāh or convent with a Zikr hall and cells for Sūfy recluses.

P. 119. *The great mosque of ez-Zāhir Beybars*, outside the north wall, abounds in architectural features of the greatest interest, and as the earliest Mamlūk mosque merits special notice. Some of its marble and wood was brought from the fortress of Jaffa in 1268. Its magnificent court, however, is encumbered with unsightly hovels, some of which date from the French occupation, and the sacred edifice is now the slaughterhouse of the English army of occupation. It is to be hoped that this misuse of an historical monument may soon be discontinued.

P. 125. *The tomb-mosque of the Imām esh-Shāfi'y*, in spite of its plain exterior, contains some fine decoration inside. The dome, supported by beautiful stalactites, and the admirable frieze of carved wood beneath it, are unquestionably of the Ayyūbid period, and probably belong to the reconstruction by el-Kāmil in 1211-12. Inscriptions record restorations by Kāit Bey and el-Ghūry. The painting was remarkably rich when examined by the writer in 1883.

P. 127. *'Eyn es-Sira*. Some interesting wood-carvings in the Byzantine style have been found in the tombs of 'Eyn es-Sira, and form an important link in the history of Coptic and Saracenic decoration. See Herz Bey, *Catalogue of the National Museum of Arab Art*, edited by S. Lane-Poole, pp. xx, xxi, 7, 47.

P. 133. *The Hōdaj*. Ibn-Sa'id, a thirteenth cen-

tury writer, says that the people used to tell numerous stories about the Bedawy girl and the Hōdaj pavilion, 'like the story of el-Battāl and *The Thousand and One Nights*': this is the earliest definite reference in Arabic literature to the Arabian Nights.

P. 136. '*Twelve years*': see note to p. 109, above.

P. 140. *Mosque of 'Amr*. For an account of the numerous restorations of the first mosque built in Egypt see *Cairo*, by S. Lane-Poole, 2nd ed. (1895), pp. 318, 319, and E. K. Corbet Bey's admirable essay in the *Journal of the Royal Asiatic Society*, New Series, vol. xxii.

P. 145. Lane paid little attention to Coptic monuments: the best authority is Mr. A. J. Butler's *Ancient Coptic Churches of Egypt* (2 vols., 1884).

INDEX *

- | | |
|--|--|
| <p>'ABBĀSID KHALĪFAS 7-9, 14,
110, 130, 134
'Abd-el-Melik Abū-'Awn 8
'Abd-er-Rahmān Kikhya 79,
81, 84, 112-3
Abu-l-Höl (Sphinx) 16-17
Abu-l-'Olā, Mosque 34
Ahmad ibn Tūlūn : see Tūlūn
Alexandria 1, 4-5
Almeric 7
'Aly Bey 126
Amir, Fātimid Khalīfa 133
'Amr ibn el-'Asy 3, 5, 132
—— Mosque 5, 6, 23, 140-3, 154
Antar's Stable 147
Aqueduct 130-1
Arab Tribes 5, 8
Arch, pointed 107, 109, 136
Ard es-Safrā 10
Ard et-Tabbāla 19
Argālas 144
Ashraf Bars-Bey 94
Ashraf Sha'bān 110
Ashrafiya 94
'Ashūra day 84
'Askar 1, 2, 7-9, 14, 17
—— Mosque 9</p> | <p>Astrology 24
'Atfa (lane) 59
Athar en-Neby 147
Attarīn, Sūk 60
Auctions 63
Aviary 13
Ayyūbid dynasty 2
Azabs 46
-Azhar Mosque 29, 78-83
-'Azīz, Fātimid Kh. 28, 87, 106

-BA'AL, garden of 19
Bāb-el-'Adawy 37, 43
—— el-'Azab 45
—— el-Bahr 18, 31
—— el-Barkīya 26, 27, 31, 62
—— ed-Deylem 84
—— el-Elfy 70
—— el-Farag 27
—— el-Futūh 27, 29, 30, 37-
40, 42, 87
—— el-Gedid 27
—— el-Ghureyyib 27, 37
—— el-Hadīd 31, 34, 37, 43
—— el-Kantara 27, 31
—— el-Karāfa 37
—— el-Khark 55</p> |
|--|--|

* A hyphen before a name indicates that the article *el* is to be prefixed.

Bāb-el-Khōka 27
 — el-Kōs 41
 — el-Lūk 17, 37
 — el-Mabrūk 27
 — en-Nāsiriya 37
 — en-Nasr 27, 29, 30, 37-40, 42, 81, 119
 — Sa'ada 27
 — es-Seyda 37
 — esh-Sha'riya 31, 61
 — Tülün 37
 — el-Wezīr 31, 37
 • — es-Sitta Zeyneb 37
 — Zuweyla 29, 30, 32, 38, 42-3
 Bābā-Zuweyla 27, 29, 40-42, 96
 Babylon 3, 5, 146-7, see Kasr esh-Shema'
 -Bakly, Mosque 11
 Barkūk 39, 88, 100, 120
 ——— Mosque 120-122
 ——— Medresa 87-8, 150
 Bars-Bey 94
 Bedr el-Gemāly 29, 38-40
 Bektāshiya Tekiya 129
 Beybars I, ez-Zāhir 110, 138
 ——— Mosque 119, 153
 ——— II, el-Gāshenkīr 87
 Beyn-el-Kasreyn 28, 29
 Beyn-es-Sureyn 27
 Bir-el-Halazīn 51, 52
 Birket el-Ezbekiya 72
 ——— el-Fīl 72
 ——— er-Katly 119
 Bridge of boats 6, 132
 Bridges 17: see Kantara, Kanātīr
 Bulāk 20, 34
 Bustān el-Kāfūry 24
 Butin el-Bakara 17, 70

CAIRO (Masr, el-Kāhira)
 -Askar 1, 2, 7-9, 14, 17
 Aqueduct 130-1
 Babylon 146-7
 Bridges 5, 6, 17, 19, 132
 Canals 15, 19, 20, 35, 73-4, 129
 Castles 31, 109-112, 137
 Cemeteries 119-127
 Citadel 44-53
 'City' 26
 Convents 5, 16, 24, 129
 Dockyard 15, 133
 Foundation of el-Kāhira 22-26
 Gardens 17-19, 118, 119, etc.
 Gates 27, 29-31
 Hospital 72-4
 Houses 54-8
 -Katāī' 9-14
 Khāns 61-5
 Lakes 72, 119
 -Maks 17-19, 30-1
 Markets (Sūks) 59-61
 Masr el-'Atika ('Old Cairo') 139-147
 Meydāns 10-13, 29, 45
 Mosques 75-116
 Palaces 10, 28, 46, 53, 71, 73, 83-4, 109-12, 133, 137
 Quarters 59, 68-70
 Shops 56 ff
 Slave-market 66-7
 Streets 27-9, 55 ff
 Suburbs 31-2
 University 78-83
 Walls 26, 29-31, 36-7

Caliphs: see 'Abbāsīd, Fātimīd,
and Omayyad Khalīfas

Canals 35: see Khalīg

Castle of the Mountain, see
Citadel

Cemeteries 119-127

Churches 5, 145, 154

Citadel 2, 3, 10, 30, 36,
44-53, 149-50

'City, the' 26

College (Medresa) 76

Convents 5, 16, 24, 129

Copts 69, 71, 104

Custom house 15

DĀR EL-'ADL 46

Darb (bye-street) 57

Darb Butūt 26, 31

Defardar's house 71

Dellāls (brokers) 63

Deylem gate 84

Deyr el-'Izām 24

Dhahab, Abū, Mosque 83

Dīwān (hall of audience) 52-3

Dockyard 15, 133

Dukhān (shop) 56: see Sūk,
Khān, Wekāla.

EAGLE of Citadel 46

Edessa 42

Elephant's Island 18

-Elfy 70

European innovations 53, 54,
56, 58, 69, 70

Execution, place of 43, 94

Eybek 138

'Eyn Shems (Heliopolis) 24

'Eyn es-Sira 126, 153

Ezbekiya 17, 34, 37, 70-73

FAHHĀMĪN, Sūk 60

Farag, Sultān 120

Farrāshīn 11

Fātiha 85, 112

Fātimīd Khalīfas 2, 7, 18, 23,
28, 31, 64, 84, 87, 106, 133

Fatīras 82

Frank quarters 69, 70

French occupation, 34, 37, 119,
135

-Fustāt 1-7, 12, 14, 23, 30,
139-147

GĀMĪ' (Mosque) 75-116: see
under separate names.

Gardens 13, 17-19, 24, 50, 73,
118-119, 134

Gates of Cairo 27, 29-31: see
under Bāb

Gellābs 67

Gemāliya, Sūk 60

Gezīrat Būlāk 21

Gezīrat el-Fīl 18-20

Ghūrīya Mosque 94, 95, 151
— Sūk, 57, 60

-Ghūry 95, 131, 137

-Gīza 6, 17, 23, 30, 44, 147-8

Gōārhirgiya, Sūk 60

Gōhar el-Kāid 2, 23-29, 39,
41, 78

'Granaries of Joseph' 140

Greeks (Rūm) 11, 23, 29, 69, 70

-Guwāniya quarter 69

HADDĀDĪN, Sūk 57, 60

Hagar and the Canal, tradition
129

-Haggārīn 41

-Hākīm, 'Abbāsīd Khalīfa 110

- Hākīm, Fātimid Khalīfa 29, 31, 87
- Mosque 30, 39, 40, 86-7
- Hamra 5, 8, 17
- Hamzāwy, khān 65
- Hanafīya 101
- Hāra (quarter) 59
- Hārat-el-Ifreng 69, 70
- en-Nasāra 69
- er-Rūm 29, 32, 69
- el-Yahūd 68
- Hasan, Sultān 99
- Mosque 99-103
- Hasaneyn Mosque 82-86
- Hōdag palace 133, 153-4
- Holy Family 145
- Hoseyn, head of 83-86
- Hoseynīya 32
- Hospital of Kalāūn 92-4
- Hôtel d'Orient 72
- Houses 54, 56-58

- IBRĀHĪM PĀSHA 50, 128, 134
- Iskender Pāsha, Mosque 114
- Iskenderīya (Alexandria) 1
- Istabl 'Antar 147

- JANIZARIES 46, 53, 82
- Jews 68
- 'Joseph's Hall' 46

- KĀHIRA 2, 22-9: see Cairo
- Kāit Bey cemetery 66, 120-123
- Mosque 122
- Kal'a (castle) 44
- Kal'at el-Gebel: see Citadel
- el-Kebsh 109-112
- el-Maks 31
- Kal'at er-Roda 137
- Kalāūn 46, 88, 90, 138
- Mosques and hospital 88-94, 150
- Kāmil Pasha's palace 71
- Kanātīr el-Awz 19
- es-Siba'a 5, 17
- Kantarāt el-Khurk 17
- Karāfa (southern cemetery) 124
- Karākūsh 36, 44, 46, 51
- Karā-Meydān 10
- Kasaba 61
- Kasabat Ridwān 61
- Kāsidiya Mosque 38
- Kasr el-'Eyny 128
- el-Kebīr 28
- es-Saghīr 28
- esh-Shema' 3, 4, 16, 17, 132, 143-7
- esh-Shōk 24
- Yūsuf 46
- Katāi' 1, 9-14, 32, 103
- Kebsh 5, 109-112
- Khalīg, the Canal 35, 73-4, 129
- Khalīg en-Nāsiry 15, 19, 20, 35
- Khalīl 47
- Khān 61-5
- Khān el-Khalīly 28, 62-4
- Khānikāh es-Salāhiya 16
- Khatīry, Mosque 20
- Khumāraweyh 12-14
- Khutba 87
- Kibla (direction of Mecca) 38-39, 77
- Kléber 71
- Korān 85, 103, 105, 109, 136
- Kubbat el-Hawa 10, 118

- Kubbat el-Mansūriya 88-91
 -Kubeybāt 10, 11
 Kufic inscriptions 39, 102, 109, 136
 -Kulzum 130

 LAKES : see under Birket
 Libraries in mosques 80
 -Lūk 17 : see Bāb-el-Lūk

 MAD-HOUSE 92-3
 Mad'na : see Minaret
 Mahmūd II., of Turkey 85
 -Mahrūsa 23
 -Makrīzy's grave 120
 -Maks 15, 17-19, 23, 30-1
 — Mosque 15, 19, 31
 — Castle 31
 Maksūra (Screen) 11, 85
 Mamlūks 45, 46, 70, 72, 120, 124, 126, 138
 -Mamūn, 'Abbāsīd Khalīfa 134
 -Mansūr „ „ 130
 -Mansūriya, original name of el-Kāhira 26
 Margūsh, Sūk 60
 -Māridāny, Mosque 113, 152
 Markets (Sūks) 59-61
 Masr (or Misr) 3, 22, 146
 Masr el-'Atika (el-Fustāt, 'Old Cairo') 4, 22-3, 132, 139-147
 Mastaba (stone bench) 55, 56
 Mastabat Far'ūn 111, 152
 Mattūg, Ibn 4
 Medfen (tomb-chamber of M.) 85, 88, 89
 Medresa (college) 76
 — el-Mansūriya 88, 91-92
 -Megra (aqueduct) 130-1
 Meks 15
 Menāzir el-Kelsh 109-112
 Mesgid (small mosque) 76
 Meshhed (sanctuary) 83-4
 Meshhed er-Ras 10
 Meydaā (ablution-tank) 81, 97, 101
 Meydān 10-13
 Mihrāb (prayer-niche) 11, 77
 Mikyās (Nilometer) 4, 109, 133-6, 152
 Minaret (mad'na) 42, 43, 78, 83, 87, 88, 99, 108, 151-2
 Minbar (pulpit) 77
 Mint 53
 Minyat 'Okba 18
 Minyat es-Sireg 19
 Miraculous cures 91
 Miska, Sitta, Mosque 17
 -Mo'allaka 4
 Mohammad the Prophet 75, 122, 147
 Mohammad 'Aly 35, 43, 46, 49, 55, 118, 126, 131
 Mohammad Bey, Mosque 83
 Mohammad Pāsha Khusruf 135
 Mohammad ibn Suleyman 14
 -Mo'izz, Fātimīd Khalīfa 2, 15, 23, 41, 62
 Mosques 75-116
 -Muayyad, Sultān 42 [151
 — Mosque 95-8, 100-1,
 -Mugāwirīn (Azhar students) 80, 123
 -Mukattam, Gebel 36, 44, 96, 104, 117
 -Murādy 137

Mūsā el-Hāshimy 8
 Musallā (oratory) 19
 Musallā el-'Īd 39, 149
 Mushafs 105
 -Mūsky 61, 69, 70
 -Mustansir, Fātimid Khalifa
 7, 14, 29, 106, 134, 136
 -Mutawekkīl, 'Abbāsīd Khalifa
 134

NAHHĀSĪN, Sūk 60, 88
 -Nāsir Mohammad 5, 16, 20,
 • 47, 90, 110
 ———— Mosque 48, 149
 Nāzir (warden of Mosque) 98
 Nefisa, Seyda or Sitta, Mosque
 32, 113, 152
 Negm-ed-dīn's palace 137
 Nile, changes in bed of 4, 6,
 15-21, 140
 Nilometer (Mikyās) 4, 109,
 133-6, 145
 -No'man, Ibn, Mosque 4

OLD CAIRO: see Masr el-'Atika
 'Omar ibn el-Khattāb 130
 Omayyad Khalīfas 8
 'Othmān Bey 112

PALACES 10, 28, 46, 53, 71,
 73, 83-4, 109-112, 133, 137
 'Pharaoh's seat' 111
 Pictures 13
 Prophet, footprints of the 122,
 147
 Pyramids used as quarries 36,
 44

QUICKSILVER LAKE 13

RABA' (upper storey) 56
 Ramadān 86, 142
 Rāshida 5
 Ridwān Kikhya 45
 Riwāk 80
 -Rōda island 4, 6, 15, 47, 50
 132-8
 ———— Castle 137
 -Ruhā (Edessa) 42
 Rūm (Greeks) 11, 23, 29, 69,
 70
 Rumeyla 10, 29, 45

 SĀGHA, Sūk 60
 Sāhil el-Ghalla, Mosque 9
 Sahn (court of Mosque) 106
 Sāim ed-Dahr 16
 Sakkas (water-carriers) 64
 Saladin (Salāh-ed-dīn Yūsuf ibn
 Ayyūb) 2, 30-2, 36, 43-8,
 51
 -Salāhiya convent 16
 Sālih ibn 'Aly 7, 8
 -Sālih Negm-ed-dīn Ayyūb 110,
 133, 136-7
 -Sālih Ismā'il, tomb 91
 Seba' Sawāky 130
 Seba' Sikāyāt 5
 Sebils (fountains) 64, 79, 95,
 114-16, 120, 122
 Seggāda (prayer-carpet) 81
 Sekīna, Seyda, Mosque 113
 Shāfi'y, Imām, tomb, 125-6, 153
 -Sharaf 146
 Shāri' (main street) 55
 Shāwer 7
 Sheykhū, Mosque 114, 153
 Sikka (street) 55
 Sinā'a (dockyard) 15, 133

- Slave market 66-7
 Sphinx 16-17
 Statues 13
 Streets 54 ff.
 Suburbs 31-2
 Sūdān (blacks) 11, 53
 Sūk (market) 59-61
 Sūk el-'Asr 60
 Sūk es-Silāh 61
 Sukkarīya, Sūk 60
 -Surey 8
 • Suriyat Abi-l-Höl 16
 Surūgiya, Sūk 61
 Suyurghatmish, Emīr 110
 -TABBĀKH, Mosque 17
 Tābūt (cenotaph) 85
 -Tāg 19
 Tarbī'a, or Sūk 60
 Temples used as quarries 47,
 137
 Teylūn 103
 Throne-verse 103
 Tombs 124, see Cemeteries
 'Tombs of the Caliphs' 120
 Trail, Mr. 134
 Tūlūn, Ahmad Ibn 1, 9-12,
 103-9, 133-4
 ————— Mosque 5,
 9-12, 32, 103-9, 151
 Tūmān Bey 43
 Tūtīs or Tūtūs 129
 UMM-DENĪN 15
 University (Azhar) 78-83
 Usāma ibn Zeyd 133
 WAHHĀBĪS 71
 Walls of Cairo 26, 29-31, 33,
 36-7
 Warrākīn, Sūk 60
 Wekāla 65-7
 Well of Citadel 51-2
 YELBUGHA 131
 Yeshkur, Gebel 5, 8, 104
 -ZĀHIR; see Beybars
 -Zahry Gardens 17-18
 Zāwiya (small mosque) 76
 Zeyneb, Seyda, Mosque 82, 112
 Zeyn-el-'Ābidīn 10

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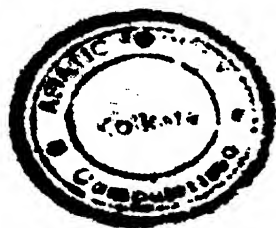
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